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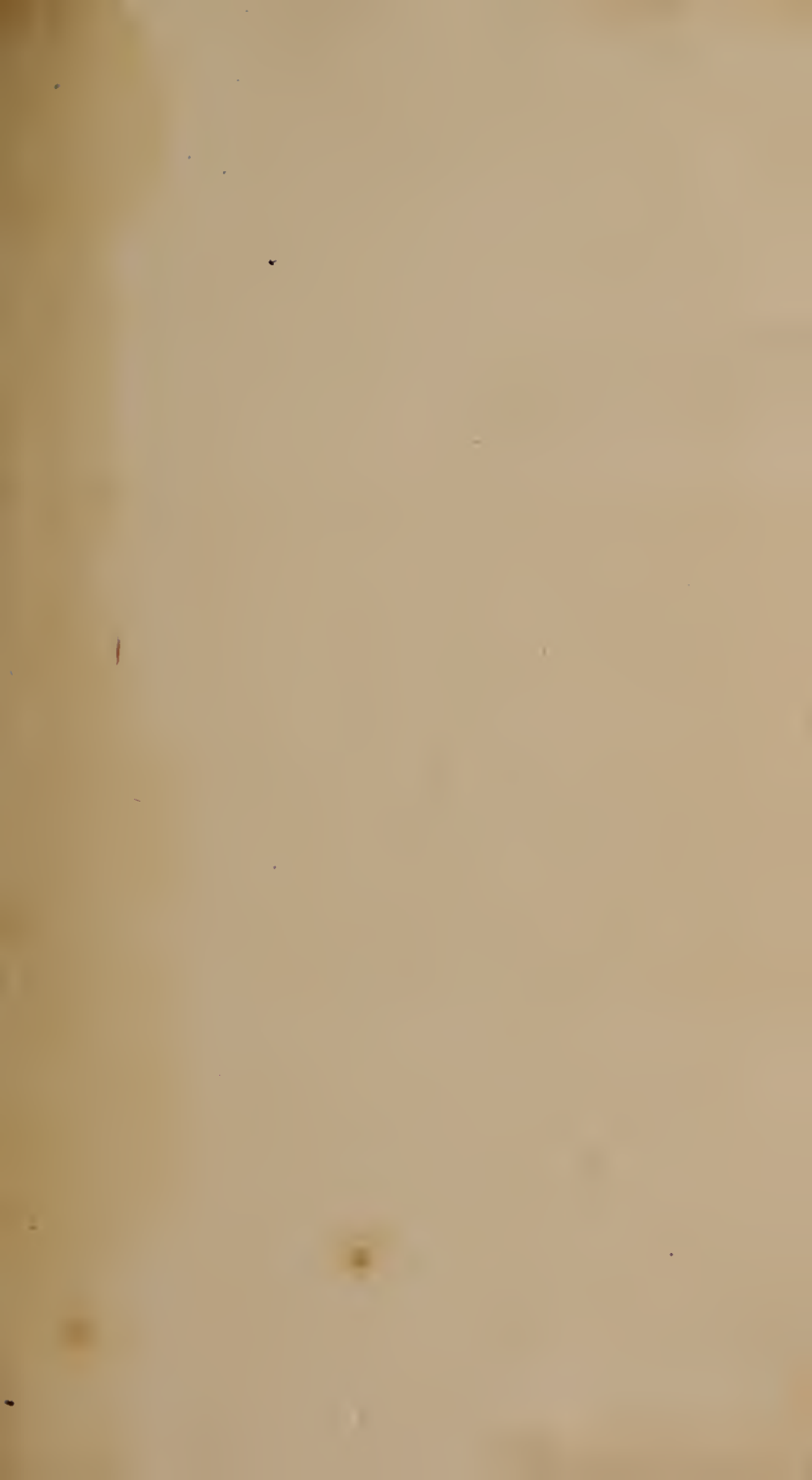
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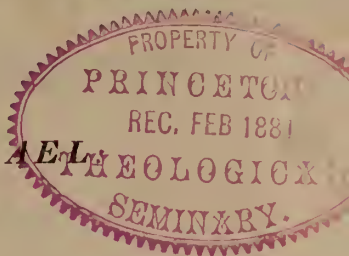






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THE  
**JEWISH EXPOSITOR,**

AND  
**FRIEND OF ISRAEL.**



CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

**Proceedings of the London Society.**

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: אקים את-סכת דויד הנפלת Ainos ix. 11.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Παῖς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

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**VOL. VIII.—1823.**

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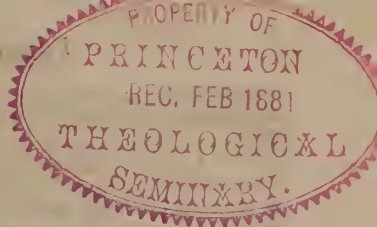
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1890

NEW YORK, N. Y.





THE

# Jewish Expositor,

AND

## FRIEND OF ISRAEL.

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JANUARY, 1823.

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### VISIONS OF A SON OF ABRAHAM.

#### MOUNT GARMEL.

*To the Editors of the Jewish Expositor.*

Gentlemen,

SINCE my last letter several Visions have passed before me, all in some way relating to that blessed consummation, when the desolations of Israel shall come to an end, and they shall be restored to their own land, and there enjoy perpetual peace and security under the shadow of Emmanuel's wings. You will have observed, that my first Vision gave occasion for various reflections and enquiries, which terminated in a conclusion, apparently certain and irrefragable, that the extensive country originally promised to the patriarchs must eventually be inherited by their lineal descendants, and remain in their possession as long as this world shall endure. Having established this conclusion, I lay it down as a principle, and proceed to consider, *why the fulfilment of Jehovah's promises should be so long delayed, and under what circumstances we are authorized to expect the restoration of Israel.* While deeply engaged in these questions, I found myself transported to mount Sinai, and there amidst clouds and thick darkness, and thunderings and lightnings, with the glory of the Lord like

devouring fire on the top of the mount, I heard a number of statutes and judgments, and promises and threatenings, pronounced to Moses, by that voice which the people, whom he represented, could not bear; and they concluded with these memorable words, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them, and they shall accept the punishment of their iniquity, because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God; but I will for their sakes remember the covenant of their ancestors, whom I

brought forth out of the land of Egypt in the sight of the heathen, to be their God; I am the Lord."---Lev. xxvi.

After I had meditated on this Vision, the scene changed, and I found myself in the land of Moab, listening to the solemn and affecting farewell of the venerable Moses to the people whom he had now conducted through their long pilgrimage in the wilderness to the banks of the Jordan and the confines of Canaan. Oh, that the words which then proceeded from those holy lips could have been written on all the hearts of the children of Israel! How different would have been the face of their country, whose devastations now fill my soul with continual mourning! How different would have been the state of my poor brethren, whom I am now almost ashamed to acknowledge, and through whose sins and sufferings the name of the Lord my God is perpetually blasphemed! Oh, when shall the outcasts of Israel be gathered together, and the captivity of Zion be turned again?—I heard the man of God pronounce all the blessings and the curses which were treasured up in the counsels of Jehovah, and I rejoiced to find mercy prevailing against judgment. He declared the sins of Israel, and their punishments; he declared also their pardon, and its conditions. He said, "When thou shalt beget children and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God to provoke him to anger, I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whither ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed; and the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you; and there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor taste, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all

these things have come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them." Moses proceeded to recount the commandments, statutes, and judgments of the Lord; he proclaimed a series of the most valuable rewards for obedience, and of the most dreadful penalties on disobedience; he renewed the covenant of Sinai with all the people; and then he uttered the following consolatory prophecy, "It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, with all thy heart and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."---Deut. iv. & xxx.

When I had heard all these words, and reflected on them, I clearly perceived that *they relate to the present state of Israel, as well as to their former captivities*. They are to this day dispersed among all nations; in many heathen countries, and in some, alas, which bear a Christian name, they are "serving gods of wood and stone;" not, perhaps, by offering divine service to the idols themselves, (for this, as Onkelos long since discerned, was not the meaning of the prophecy,) but by

constrained obedience to the will of idolatrous masters, such as their fathers were compelled to yield in Egypt and Babylon: their land still lies desolate, and, through the want of proper culture, continues to repose in a long and gloomy sabbath. The same reflection led me to a clear view of the *cause of all these miseries*. I recurrd to the history of Israel, and found that they had exposed themselves to every curse which has fallen upon them, by wilful and repeated transgressions. *Idolatry* was their first great sin, and therefore we find it primarily guarded against in the law; into this they soon fell, and soon suffered for it; but never could they be persuaded to abandon the practice, until the ten tribes, which formed the kingdom of Samaria, were carried captive by the Assyrians, and the two which adhered to the sceptre of Judah, experienced the same punishment at the hands of the Babylonians. Among those, indeed, who returned from that exile, idolatry appears to have *prevailed* no more; but in other respects they still "did evil in the sight of the Lord, and provoked him to anger." The histories of Ezra and Nehemiah, and the prophetic writings of Haggai, Zechariah, and Malachi, furnish a melancholy catalogue of sins, to which the Jews were addicted after their restoration from Babylon. A disregard of God and his honour, profaneness, and worldly-mindedness of the basest kinds; pride, oppression, usury, and hardness of heart; adultery and licentiousness;—these are some of the crimes which they distinctly specify; and in consequence of the prevalence of such transgressions, the last prophecy of the Old Testament denounces a judgment far more destructive than any which had fallen on Israel,—“A day that should burn as an oven, and *all the proud, yea, and all that did wickedly*, should be as stubble; and the day that was coming should burn them up, that it should leave them neither root nor branch.”---Mal. iv. That dreadful period, we know, did arrive, and found the Jews in general fuel for the fire. For when John came in the spirit and power of Elijah, he called upon Israel, as involved in universal sin, to *repent*; and he plainly forewarned them of severest punishment

if they should continue impenitent. “I indeed,” he said, “baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”---Matt. iii. And when HE came, the “angel of the covenant” bearing the name of the Lord God, representing his presence, immeasurably full of his Spirit, and speaking his words,—those words which were life or death to all who heard them,—what was the testimony which HE delivered concerning the state of Israel? *He unequivocally testified that, as a nation, they were in a state of sin, and would continue in that state, until the extremest vengeance of long forbearing justice should overwhelm them.* As he approached Jerusalem in the character of her rightful king, he beheld the city, and wept over it, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.”---Luke xix. And when he finally departed from that temple, which he had entered as its Lord, after denouncing woe against the Scribes and Pharisees, who were the heads and guides of the whole nation, for their enormous hypocrisies and crimes, how awful, but how just, is his concluding representation of the past, the present, and the future! “Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets:—wherefore ye he witnesses unto yourselves, that ye are the children of them which killed



the prophets. Fill ye up then the measure of your fathers! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar; verily, I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord!"—Matt. xxiii. This denunciation, as the whole world can testify, was completely verified; the Jews filled up the measure of their iniquities by killing the Prince of Life, and persecuting the ministers of his kingdom; and the fire of divine vengeance, which was soon afterwards poured out upon them, continues burning after the lapse of nearly eighteen centuries, and cannot even yet be quenched by human power.

Pursuing my reflections, I observed, that *one thing only is needful to deliver Israel from all their woes, and ensure them a restoration to all the blessings of their God; and that is, a general and true repentance.*—Should this ever be produced; should the Israelites be heard "confessing their iniquity, and the iniquity of their fathers;" should they discover an humble sense of their sins, and acknowledge the justice of their punishment; should they call to mind the judgments and mercies of the Lord, and seek him with a returning and obedient heart—his word is pledged, his promise stands sure, he will fully reinstate them in the covenant of their fathers. The whole law of Jehovah requires no other condition;

the very thunders of Sinai pause, that the still small voice of mercy may soothe the trembling penitent; after *all* the blessings, and *all* the curses of that dispensation, which is called in comparison with the Gospel, "the ministry of condemnation," that dispensation itself provides redemption and life for every repenting child of Israel.

It is, however, to be acknowledged, that a question arises here, which must be answered in a satisfactory manner, before the friend of Israel can derive much comfort from these promises:—*How can they be brought to repentance?* Have not all the means which might be likely to effect it been already tried? Have they not received precept upon precept, and line upon line? Have they not been corrected with a succession of all imaginable punishments? Have they not had the word of God in their hands, which plainly represents their sufferings as punishments of their sins, and as plainly promises deliverance, whenever they will repent and forsake them? And have not all these means been tried in vain? Did they not reject the prophets, and the Lord of the prophets? And although, in the midst of their long continued judgments, repentance and remission of sins, with the gift of the Holy Ghost, have been continually preached to them, in his name, do they not remain to this day, unrepenting, unbelieving, and preferring darkness and death, to light and life? What means then can be effectual, after all these have failed of success?—It is your place, Gentlemen, to take this question into your most serious consideration, and if you can answer it according to the oracles of God, to proclaim your invaluable discovery to Israel and to the world.

The answer, I believe, will not be found in the law of Moses. It might, indeed, be fairly doubted *whether the conditional terms* which, according to the authority of the English translators of the Bible, I have attached to the passages quoted relative to the restoration of Israel, *are really required by the idiom of the original language*, certainly they are not introduced in the Chaldee, the Septuagint, and other ancient versions; and if they do not

really belong to the passages in question, then the Pentateuch itself contains explicit predictions that in the latter days the Israelites will repent and return, and *will* be restored; and then, it must also be observed, these predictions of the Pentateuch precisely determine *the order* in which those events will take place; that is, they determine that the Israelites will repent and turn to the Lord in their hearts, before they are restored to the promised land. But whatever may be the truth of this matter, (for I am unwilling to rest on principles which admit of any reasonable doubt); in whatever way the grand consummation may be accomplished, one thing is absolutely certain. It will be so accomplished as to prove the utter inadequacy of all human means, and so render the glory to the Lord alone. For thus speaks the Law-giver of Israel in the Song which he composed just before his death, as an imperishable record of the dispensations and purposes of their God:—"Oh that they were wise! that they understood this! that they would consider their latter end!—For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and that there is none shut up or left. See now that I am He, and there is no God with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand."—Deut. xxxii.

You, Gentlemen, are engaged in the pursuit of that object on which my heart is fixed, and you employ means which appear in your judgment adapted to attain it. Permit me to remind you, as one of the truths which have been deeply impressed on my own mind, that in order to carry on such a work with any prospect of success, it is essentially necessary that it be done in the name of the Lord. When Cyrus issued his decree for the restoration of Israel, it began with this acknowledgment, "All the kingdoms of the earth hath the Lord God of heaven given unto me; and he hath charged me to build him a house in Jerusalem, which is in Judah." So if any king or people, any church or society of men, would be the honoured ministers of the King of kings in the far more glorious restoration which now

awaits the same people, let them begin, continue, and end, by ascribing all their power, and referring all their hopes, to God alone.

I am, Gentlemen, &c.

ISRAEL BEN ABRAHAM.

## ON SYMBOLIZING SCRIPTURE.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THERE never were times, I apprehend, more replete with important events, nor more calculated to excite lively and deep emotions in the minds of all thinking persons, than those in which we live. Neither has there ever been a period, in which bolder speculations have been formed respecting things future, nor when more palpable mistakes have been made in such speculations. We now witness many good, learned, and pious men differing essentially in the interpretation of prophecy, and most of them but too much disposed to be confident in their own views and explanations. Doubtless the prophetic Scriptures were left in a certain degree of obscurity for wise and beneficial purposes: and even these contending discussions respecting them, will eventually tend to elucidate truth, and promote the glory of God. But, Gentlemen, when I find so many difficulties arising in the interpretation of such portions of Scripture as are professedly and *designedly* prophetic, I confess I feel a very great jealousy in admitting other portions of Holy Writ, which have never yet been considered in this light, as candidates for prophetic interpretation. If plain, practical, and obvious passages of the word of God are to be "*symbolized*," and wrested into prophetic application, I know not with what degree of confidence I can look upon any part of that blessed word. Such *accommodations* of Scripture tend to weaken our faith in all Scripture, and lead us to suppose that it may mean any thing or nothing. Is there not infinite danger in thus substituting doubtful speculations for practical truth and doctrine? Is not a field of imagery opened for wandering spirits, in which they may revel in contemplative and prospective conjecture, to the entire overlooking of the personal, spiritual, and literal inter-

pretation of the word of God? When we begin to symbolize, may not men of corrupt minds build up dangerous heresies on the same crazy foundations? Are there not enough plain and direct prophecies respecting the conversion of Jew and Gentile, and the universal dominion of Christ, without having recourse to such passages as never can with any propriety be brought to refer to these events? You will perceive that these remarks are drawn forth by a paper in your Expositor for November, which was signed with the initials J. A. B. and entitled, "A Symbolical Exposition of the first Psalm." A paper in no degree calculated to inspire confidence in symbolical expositions, but rather to arouse all plain Christians to rally round the standard of divine truth, and raise their testimony against *spiritualizing, symbolizing, or allegorizing* the simple word of God. Your correspondent makes no small pretensions of having discovered truths hidden from all previous commentators, though indeed "they have been most able and learned men;" and doubts not that, if "his principles of exposition were applied to all the other Psalms, a mystery would be unfolded that has been concealed for ages!!" It is foreign to my purpose to attempt an elaborate confutation of the example which your correspondent has afforded us of his symbolizing principles, as applied to the first Psalm: but I would make a serious stand here, at the very threshold of the subject, and would ask J. A. B. whether he can really believe that he is the one favoured individual, who has discovered the secret principle which will disclose mysteries hidden for ages past? Is it consistent with Christian wisdom and meekness, to be so wedded to a certain private and peculiar interpretation, as to suppose that all pious and learned commentators have overlooked a master-key, which was always at hand to unlock all the spiritual treasures of the book of Psalms? Further, was it "the mind of the Spirit" speaking (not by the royal Psalmist, as J. A. B. supposes, but) by *Ezra* in the first Psalm, to refer to "the wicked Mohammedan, the Roman sinner, and the *Francie* (quere, *French*) Atheistical scorner?" J. A. B. should be quite *sure* that it was so, lest he be found guilty of a private

interpretation, nay a *perversion* of Scripture. For when we assert that a passage of Scripture speaks of events to which it had no respect, or teaches lessons which it does not inculcate, however good those lessons may be in themselves, or with whatever accuracy those events may have taken place; yet, if this was not the mind and will of God in the passage, we have *perverted* Scripture! Surely the word is seasonable, "Be not wise above that which is written." It is much more flattering to the proud heart of man to be *ingenious*, than to be simple and scriptural; and the first plain and obvious sense of a passage is often more *wholesome* than *pleasing*: and woe be to us if we leave the word of God, and give heed to cunningly devised fables of our own. I cannot forbear to notice the only *assigned* foundation for the allegory which J. A. B. has produced upon the first Psalm. Certainly this Psalm was as untoward a subject for the application of the symbolical system as could well have been chosen, and required no little research in the *Concordance*, or elsewhere, for a key to unlock its "*mysteries*." Happily, however, it occurred to J. A. B. that *wind* and *chaff*, the symbols used in this Psalm, happen to be used also in a passage of the book of Daniel, which undoubtedly is prophetic, and hence we are to believe, not only that this Psalm is prophetic, but even prophetic of the identical events alluded to in that passage. "*Chaff* and *wind* are the symbolical terms employed in each prophecy, and are *demonstrative*, I think, that when the two prophets recited the same symbols, they spoke by the same spirit of inspiration: the natural *inference* is, that the royal Psalmist predicted the same event as Daniel." Can any thing be less conclusive than this train of reasoning? Does J. A. B. mean that he has demonstrated, that wherever the figures wind and chaff are used in the same passage, the same event is foretold as that predicted by Daniel? A few scriptural references would surely be sufficient to refute such a preposterous notion. No doubt all the Prophets spake by "the same Spirit of inspiration;" for one and the self same spirit was poured on all; but it does not follow that they all predicted the



same event. Upon such a slender foundation is it that J. A. B. raises his whole superstructure of his symbolical exposition of the first Psalm. It is easy to make modern history fit in with an imaginary prophecy; for when the reins are once laid on the neck of imagination, no difficulties are serious impediments to its course. Therefore we must oppose the principle—we must demand proof that the first Psalm, or any “ode” thus symbolized, was intended to be so dealt with by its divine author. We must have some New Testament reference to it as to a *prophecy*. But when we read a plain and simple statement of the blessedness and prosperity, spiritually and temporally, of the godly man, and the misery of an ungodly one, we must have some better proof than J. A. B. has adduced, for concluding that any particular nation, sect, or power was intended in such a passage. That there are many Psalms which contain clear, spiritual, and delightful prophecies is evident: and that the first Psalm is as unlike a prophecy as the book of Proverbs, or the story of Bel and the Dragon, is equally evident to all whose eyes are not jaundiced by symbols, types, and allegories. I speak rather warily, Gentlemen, because I feel sure that this symbolical exposition will do harm to your cause in the eyes of some of your warmest and most valuable friends, who may justly say, on reading J. A. B.’s version of the first Psalm, “If your hopes of Israel’s conversion are at all built upon such speculations as these, I can see but small prospect of success.” And as I have the Jewish cause much at heart, I am grieved when that cause is advocated by any thing that is *far-fetched, forced*, and what many will think *unscriptural*. The scheme of J. A. B. may be true or false, respecting the triumph of Israel, this is not the point at issue. The fact is this—to many plain and serious Christians, to many able and learned expositors, the first Psalm appears to have no particular prophetic application; and the symbolizing scheme of J. A. B. appears *dangerous, unscriptural, and fanciful*.

If these plain statements should awaken a more able pen to advocate the cause of simple Scripture, or excite J. A. B. to re-consider the subject, the intentions

of the writer will be gained. With every wish for abundant success on our cause and on Israel,

I remain, &c.

NEMO.

#### EXTRACT FROM A RECENT GERMAN PUBLICATION.

LEND then your ears to the warnings of the Prophets, ye Christians without light and foresight, who never think upon the misery of Zion, and who are never affected thereby: ye who look upon her sin, her rejection, her wretchedness, without ever suspecting, that this lamentable condition shall once give way to a distinguished holiness and an undying honour. Think that it is amongst your most pressing obligations, your most important duties, bitterly to grieve over that state of want so long suffered by the children of Israel, and ardently to cry to the heavenly Joseph, now at length to make himself known to his family. Instead of viewing the Jews with contempt, let us look upon them with a respectful and affectionate tenderness, as a people with whom God has the greatest designs, and which is reserved for a time, now no longer distant, as a vessel of mercy the most astonishing. Can we forget that their fathers, the patriarchs, the prophets, all the saints of the Old Testament, prayed with an incredible ardour and perseverance for our conversion, whilst we were yet sunk in the darkness of idolatry? Thus even gratitude, if we do not think on the many other motives, renders it an inevitable duty to make a similar return, and incessantly to pray for the bringing back of their unhappy children.

Yes, we know, O God, that the remnant of Israel shall be saved. But when shall this sign happen? O desirable time, when Israel shall recognize their God, and adore their royal David; when both Jews and Heathens shall have the selfsame head, constitute the selfsame body, and sit at the selfsame table! When, O Saviour, wilt thou bring to pass this wonder? When wilt thou look upon thy brethren after the flesh? Can any one hate his own flesh? Tell us, thou who art our Abel, how long shall this unhappy Cain be a fugitive and a vagabond upon

the earth, which is thy work, thou who hast opened her mouth to receive thy blood from their hands? Hast thou not yet avenged him sevenfold? Everywhere is not his punishment greater than he can bear? Everywhere is the sword drawn against him, and terrifieth him, and there is no helper to deliver him. O my God, after eighteen hundred years of rejection, of blindness, of misery, shall thy justice still be inexorable; Shall the blood of thy Son ever be upon them and their children? Shall this blood, that washeth away all the sins of the world, ever enter as a curse into their inwards? When shall this flaming reign be turned into a dew of grace and blessing? We confess it before thee, O Lord, if thou wilt listen to thy justice, they must forever bear that destruction which they preferred to thy salvation. Oh let not their unworthiness, but their misery decide thee. Can their unfaithfulness change the faithfulness of thy promises? Can their madness would they have no other portion in thee, than in thy death: but has not the blood of thy atonement power sufficient even to blot out that sin which sbed it? Put then into thy sheath God's fearful sword of vengeance. Cease to slaughter so many vanishing generations, who have never seen the light, nor obtained the promises. Thou, who rulest in Egypt, and whom thy brothers so long regard as dead, dissipate their darkness, open thy granaries, break thy bread for those poor hungerlings, who now approach to desperation. Tell them to come into thy bouse, who have no roof to shelter them. Smother no longer thy tenderness, give free course to thy love, and free way to thy tears. Let that comforting voice, that long and much desired declaration sound in their hearts, "I am Joseph thy brother." In that moment will their envy, their hate, their vices against thee turn into love, adoration, and thankfulness.

Spirit of life, breathe upon these dry bones, scattered over the field of the world. Sun of Righteousness, open the eyes so long shut against thy light, and which see in the Holy Scriptures only types and shadows. Voice of the Lord, thou that breakest the cedars of Lebanon, and shakest the wilderness—Voice of glory, that penetrateth the graves,

awake the children of Israel out of their death-slumbers. These zealous proprietors of thy oracles love only their sound, without the spirit and the life. All the preciousness that lies hid under this cover is to them an unknown treasure. Never has their heart been open to the saving truths, which thou hast caused thy prophets to proclaim for them. But the other children, whom thou hast set in their place, have become unseeing too. Thou hast raised them to honour, and they have made themselves unworthy of it, and madly hasten back to their old blindness. Pride and ingratitude have driven them to apostacy. Even they among us, who shudder at this abyss, what use do they make of their faith? Alas, our God, we no longer understand to land and love thee! A dreadful stillness reigns over the proud unchristian world. Our lips are silent, our hearts are dead, yet in no moment is thy praise interrupted in the earth. Come then, thou people, to whom is committed the renewal of the world. Go forth out of your graves, O children of Judah. Teach all nations to laud and love Jehovah, as he deserves: to acknowledge the corruption and helplessness of the creature, the infinite need of a Saviour, the independent freeness, and the invincible power of his grace. Amen and Amen.

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## ADDRESS

### INTENDED FOR

### JEWISH FEMALES IN POLAND.

*And all the women which were wise-hearted did spin with their hands, and brought that which they had spun, of blue, and scarlet, and fine linen, Exod. xxxv. 25.*

Beloved daughters of Abraham,

THE God of Israel is "the God of the spirits of all flesh," (Numb. xvi. 22.) He made all that ever have had or ever shall have existence: old and young, men and women, all have their life from the one true God; all, therefore, are bound to love and serve this Father of mercies, who gives us *all* things richly to enjoy. All should serve him, because they love him, and all should love him, because



he loves all, both man and woman. His infinite love created woman as well as man; his infinite love gives her health, food, raiment; his infinite love protects her from the thousand dangers to which she is exposed—why then should she not love him? When the Lord preserved the Israelites from the Angel who smote the first-born, he did not suffer the women to be destroyed: when the Lord led the Israelites through the sea, the women passed through in safety as well as the men, and therefore did they join the men in praising their Almighty Saviour. When the men praised the Lord, gratitude would not suffer their lips to keep silence—"Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances, and Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." And again, when the Lord commanded Moses to build the tabernacle, and all the men were bringing offerings, the women did not refuse to bring presents to the Lord, but gave their bracelets, and rings, and tablets of gold—all jewels of gold; and all the women which were wisehearted, did spin with their hands, and brought that which they had spun, of blue, and scarlet, and fine linen. Nor was it only gratitude which induced them thus to assist in the building of the tabernacle; they knew that the sacrifices which were to be offered therein, were to atone for the sins of the women as well as the men—for women are sinners as well as men, and if they would have forgiveness of their sins, they require the priest to make atonement for them as well as for the men. Thus when Miriam, the sister of Moses, sinned, God punished her by the infliction of a leprosy, which caused her to be removed from the camp, nor was she readmitted until she was purified by the high priest. But, beloved daughters of Abraham, Moses is dead, and *Miriam is dead*—the tabernacle is destroyed—all the wise women are dead—where then do you think they are all gone to? there is now no tabernacle, no high priest, no sacrifices—how then will you yourselves get forgiveness for your sins? Listen to me, and I will answer both questions--

The tabernacle which Moses made is destroyed, but there is another and a better tabernacle which can never be destroyed, for it is one which the Lord pitched and not man. You know Moses made the first tabernacle and all things therein, after the pattern which he saw in the mount: God granted him a vision of the true tabernacle in heaven, where the Lord himself resides, and where all his saints shall abide with him for ever. Of this tabernacle, king David asked---Lord, who shall abide in thy tabernacle? and it would be well for each of you, my dear sisters, to ask the same question, for you will soon die--a few days, and you will be summoned to go the way of all flesh; your body will be laid in the grave, that narrow house that is appointed for all living, and your immortal soul must go either to the paradise of God, where there is fulness of joy and pleasures for evermore, or else you must go to that place prepared for the wicked, and all nations who forget God. Each of you will say, I should like to abide in the Lord's tabernacle, but how am I to get there? none but the priests went into the earthly tabernacle, and that with blood, how then shall I get into this heavenly one, for I am a poor sinner! I have no sacrifice, and if I had, I know of no priest to offer it; and king David says, none shall come there but He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Hear how merciful the Lord is---He has provided both a sacrifice and a priest himself---It is not the blood of bulls or of goats---no, but the precious blood of the Messiah which he has appointed as an atonement to take away your sins, and to open a way into this holy place. The prophet Isaiah tells us all about this in his liiid chapter--there, speaking of Messiah ben David, he says, "He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all;" and what Isaiah here prophesies, happened during the second temple. Jesus of Nazareth, the Son of

David, the true Messiah, died for your sins, and for the sins of all the world. After he had done many great signs to show that he was a prophet sent by God, after having cured the sick, restored sight to the blind, hearing to the deaf, and speech to the dumb, he allowed himself to be taken and scourged, and crucified for our sins; he died, as Isaiah had prophesied, "He was cut off out of the land of the living; for the transgression of my people was he stricken." He was buried, and the third day he rose again from the dead, as David had said of him, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption." He is now ascended into heaven, and sitteth on the right hand of God, as David also says, "The Lord said unto my Lord, Sit thou at my right hand:" here then is the sacrifice, but where is the high priest? This same Jesus who loved you and died for you, is now become a merciful High Priest to intercede for you—for the Lord swore unto him, and will not repent, Thou art a Priest for ever after the order of Melchizedek. His sacrifice is not like the sacrifice of bulls and goats, that require to be offered every year—no, the Messiah was once offered to bear the sins of many, and unto them that look for him, shall he appear a second time without sin unto salvation. Before he ascended to heaven, he said to his disciples, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. Only think what love—you and I were all of us sinners, and we should never have gotten into that holy tabernacle, for God hath no pleasure in wickedness, neither shall evil dwell with him—nay, we were exposed to all the terrors of that law, which declares, "Cursed is every one that continueth not in all things written in the book of the law to do them—were enemies to God by wicked works—yet, oh amazing love! with all our pollutions, God so loved us as to give his only begotten Son for us, that whosoever believeth on him should not perish, but have everlasting life—Scarcely for a righteous man will one die; yet, peradventure, for a good man, some would

even dare to die: but God commendeth his love towards us, in that while we were yet sinners, Messiah died for the ungodly. The Messiah hath reconciled us to God by the death of himself, and God is now waiting to be gracious; he cries out, Ho! every one that thirsteth! come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price! Wherefore do you spend your money for that which is not bread? and your labour for that which satisfieth not?—Yes, my dear sisters, God cries out thus, for he knows, and you know too, that you spend much money for that which is not bread for your immortal spirits; much labour for that which satisfieth not. Many of you are taken up with idle vanities, such as silver, and gold, and jewels—(this is thy iniquity, pride, fulness of bread, and idleness) many of you have forsaken the guide of your youth, and forgotten the covenant of your God, and give yourselves over to the lusts of the flesh, although God has said, There shall be no whore of the daughters of Israel. Many of you have forgotten even to pray to your God for forgiveness—Oh what a difference is there between you and these wisehearted women, who brought blue, and scarlet, and fine linen for the tabernacle! they devoted themselves and all they had to God their Saviour: it was their greatest delight to serve God, and, therefore, they were permitted to see the pillar of cloud and of fire, to behold the glory of the God of Israel in the sanctuary: they lay down in safety, because the Angel of God's presence encamped about them, and when they rose up they were still with him. But you, your husbands, and children, are driven out from the presence of the Lord; ye are outcasts from the land of Israel; ye are despised of all people; ye live without God in the world, and ye die without a hope for eternity—and all this because ye have sinned against the Lord! Ye have forgotten the Holy One of Israel, and rejected his Messiah! Now then, I beseech you, return to the Lord, and he will have mercy upon you; to your God, and he will abundantly pardon: take with you your husbands; gather the

children, and those that suck the breasts—let the bridegroom go forth out of his chamber, and the bride out of her closet—weep, and say, Oh Lord, spare thy people. He does not hate you, he is not angry with you; the blood of the Messiah is a propitiation for all your sins: only acknowledge your offence; seek the Lord your God in earnest prayer, and see if he will not pour out a blessing upon you. Take with you these words, and say, O Lord of Hosts, look upon the affliction of thy handmaids; we are outcasts in a strange land; we have no tabernacle; we do not see thy beauty in the sanctuary; our hearts are turned away backwards from thee; we have forgotten, that thou hast made us to love and serve thee; we have all gone astray like lost sheep, we have turned every one to her own way; we bring forth children in misery, and we are not able to teach them the fear of thee; we do not know the path of life ourselves, and how shall we show it to our infants! Do thou, then, Oh merciful God, lighten our eyes, lest we sleep the sleep of eternal death. Do thou create in us a clean heart, and renew a right spirit within us. Sprinkle us with the precious blood of the Messiah, and we shall be clean, wash us therewith, and we shall be whiter than snow; cast us not away from thy presence, and take not thy Holy Spirit from us. Oh pour down abundantly thy Holy Spirit, and shed abroad thy love in our hearts. Deliver us from all evil thoughts and desires. Sanctify us wholly; let the meditations of our heart, and the words of our mouths be acceptable to thee. Accept ourselves, our husbands, our children; save us from the wrath to come; teach us to number our days that we may apply our hearts unto wisdom; let us die the death of the righteous, and may our latter end be like unto his! and, Oh Lord, be favourable unto thy land, bring back the captivity of Jacob; forgive the iniquity of thy people, and cover all their sin. Take away all thy wrath. Turn thyself from the fierceness of thy anger; receive us into thy heavenly tabernacle. Hear and answer, seeing all *these blessings we ask* for the alone sake of Jesus, thy Son, the Messiah.

# OBSERVATIONS ON MR. FABER'S REMARKS.

To the Editors of the Jewish Expositor.

Gentlemen,

WHEN an anomaly in the Greek language is made, either in whole or in part, the ground of a particular interpretation of a controverted passage of Scripture, the clear adoption of the anomaly into the language should be certainly and incontrovertibly proved. The naturalization of it should be unquestionable. I refer to a paper of Mr. Faber's, in the Jewish Expositor for December, 1822.

That the Greek AORISTS in the *Subjunctive* mood, should have a *pure future* meaning is, doubtless, an anomaly in the Greek language; *indefinite preter* time being an essential characteristic of the AORISTS in general. Truly enough, they may, in the subjunctive, contract a future meaning; but *not to the exclusion* of their essential indefinite preter. It is a meaning superinduced upon the AORIST as a *tense* in general, by virtue of the *mood* in which it is used. For instance, *ἵσταιθι*, means, *may*, or *shall have come in*: in which we see the indefinite preter, *have come in*, with *may*, or *shall*, superinduced, because it is in the subjunctive mood.

Now, to say that *ἵσταιθι* means, *shall come in*, is anomalous. This is the *pure* unmixed future, (the preter time being rejected) to express which, one would think it proper to use no other than a Greek future. To translate the word in question, *shall be about to come in*, is yet worse, a more distant future still, which would require to be expressed by the future of *μελλω*, with the infinitive. At least, this is the natural use of the language.

That the anomaly then is really an *adopted* peculiarity, (seeing it is of importance in the interpretation of Rom. xi. 25.) needs to be broadly and indubitably substantiated. It is all nugatory to refer to another disputed passage, Rev. xi. 7. in support of it. This wants equally supporting. And whoever may say, that *τελειωσι*, in that verse, is a subjunctive aorist, and means, *shall be about to finish*; it may full as likely be a future, and mean, *shall finish*, or rather, *shall fulfil*, (see Gal. v. 16.) or



*shall be fulfilling*; that is, by the way, not *making an end*, but *discharging in a full manner*.\*

It will be of little use to refer to such passages as John xv. 16. which criticism *has* indeed been made use of, for proof of aorists being sometimes converted into futures. And even when in such passages, the aorist is held to have a *present* meaning, it arises only from the *past HABIT* of action which it implies;—a *HABIT*, because of its indefinite character, which may express, that a man has done or suffered something at *any* time, or a thousand times, or that *any* man or men may have done or suffered the same thing;—and *PAST*, because this is proper and essential to every aorist. But since it is the more common usage of language with us to speak of habits or customs in the *present* tense, we are ready to say, in such cases, that the aorists change their preter for a present meaning; which, honestly speaking, is not the case. They express a *habit* in *past* time.

Better than a hundred instances, where the probability or possibility of the change in question taking place might appear, would be *one*, where it must *necessarily* take place; where an aorist must take a future meaning, and *necessarily* lay aside its preter at the same time. Can one such passage—can there by any possibility, two or three such passages, be produced from any Greek author? If this can be done, then *may* the disputed passage be “indisputably” capable of the translation advocated by Mr. Faber. If not one can be found, then will it be indisputably maintained that *εισελθῶν* must mean, *may*, or *shall* have come in.

Upon this, then, it will follow, that “the blindness” will not be removed from unconverted Israel, till *after* the πληρωμα of the Gentiles is come in. Some say, not till after it shall have *begun* to come in; having an eye to something which is yet altogether future. But why not let the word *εισελθῶν* speak plainly, and hold the πληρωμα of the Gentiles to be something *now* coming in? Canst thou this be easily maintained?

Let me here advert to your Correspondent M<sup>d</sup>, in the same number; and in replying to his inquiry, I shall come upon this question again, with a satisfaction of the demand it makes.

We see in St. Paul, a *JEW*, the apostle of the *GENTILES*. He preaches the Gospel as the power of *GOD* unto salvation, to every one that believeth, to the *Jew* first, and also to the *Greek*. This he expresses in Rom. i. 10. and in chap. iii. 29, 30. he says of *JEHOVAH*, “Is he the *GOD* of the *Jews* only? is he not also of the *Gentiles*? &c.” And in the second and third chapters of the Epistle to the Ephesians, he speaks largely of the development of the great mystery, “That the *Gentiles* should be *fellow-heirs* and of the *same body*, and partakers of his *promise in Christ* by the Gospel,” together with the *Jews*,—and of himself, as a minister of this dispensation. Of Abraham also, to *whose seed* only the *promise was made*, he says, that he was “the father of *all* them that believe,” “though they be not of the circumcision;” and consequently *his seed* comprises, (in Christ) the “many nations” believing, as well as the believing *Jews*. These then, *Jew* and *Gentile* together, are the children of Abraham according to promise. These are the true Israel of God: *ALL ISRAEL*: “one” and the “same body.”

That this is the meaning of *ALL ISRAEL*, in the passage, which is the subject of your Correspondent's enquiry, (Rom. xi. 26.) appears most probable; because in no other sense can the expression be so completely fulfilled, *All Israel shall be saved*; and because it is the most appropriate meaning with respect to what precedes in the foregoing part of the chapter. The salvation by promise is sure to *all* the seed, ver. 16. therefore the *Gentiles* must some time be brought in. There must be a *general introduction of them* into the church. They are introduced as “wild branches” grafted into a “good olive,” where the Jewish branches are cut off. And thus, while their introduction fulfils the word of *GOD* to Abraham about the “many nations,” it goes also to make the spiritual church, the spiritual Israel, as perfect and complete, according to original divine counsel, (see Eph. iii. 9—11.) as if it had

\* See Fry on the Second Advent, vol. ii. p. 374. See also Heb. ix. 6.

been formed, without defection, of all Israel after the flesh, and them only.

This interpretation gives effect also to the words, *καὶ οὐρα*, verse 26, *And so*, after this manner, *shall all Israel*, all the seed, *Jew and Gentile*, be saved. I need not add, that the remainder of the verse is easily interpreted in consistency with these views; even though it be applied, as I scarcely think it should, to Israel after the flesh only. They too have *a remnant* in the olive, and shall be gathered again gloriously. Let not Gentiles boast against them, forgetting this. All Israel is not saved without them too in the church. The blindness shall be removed.

Coming then again to the aforesaid question: it may appear from what has been said, that there is a *πληρωμα τῶν ὀλίγων*, which shall be brought in *before* the removal of the Jewish blindness. Whence the meaning of verse 25, may plainly and honestly be admitted to be, *Blindness in part hath happened unto Israel, until the complement\* of Gentile branches shall be engrafted into the olive*; or, in other words, *until the Gentile nations generally are progressively introduced into the church*; a great mystery developing itself, and displaying the manifold wisdom of God, as the apostle expressly says of it. In the fulfilment of it, he himself was an especial minister, and it has been going on ever since.

This is, in fact, the *present dispensation* of the Gospel: A remnant of the Jews, reserved in the olive, was the first fruits of it, and shows itself still "according to the election of grace." Remnants, or rather Beginnings, of the Gentile "many nations," have been progressively introduced in the time of *coming in*, according to the same "election of grace." And this comparative *remnant-view*, or *beginning-view* shows the difference between the "*Reconciling of the world*," which is the present dispensation, and "*Life from the*

*dead*," which will be a *NEW DISPENSATION*, namely, the *Millennial*.\*

Now, of this *Millennial dispensation*, when not merely remnants of nations shall be converted, and so claim for them the Christian name, but when "all shall know the Lord from the least unto the greatest;"—of this glorious dispensation of the Gospel the ultimate *fulness of the Jews*, will be the commencement; preceding, and being instrumental in, the universal conversion of the world. It will be *LIFE* to the world *FROM THE DEAD*. Dead comparatively, so glorious will be the life! Is not England dead? Are not *all* nominally Christian nations dead, compared with what we hope for in the latter day? Let an Indian Christian survey our land and people, let him enter our public assemblies of every kind, even our schools and congregations; and might he not say, Oh, how *few* are the real Christians! Oh, if *now* we have our millennium, we are of all men most miserable? if so be that our dead rise not! But, doubtless, when the great millenary Sabbath of the world comes, that "day holy to the Lord,"—when the Spirit is fully poured out on that glorious day,—England, with the world at large, will indeed be made to live!

Let our Gentile missions then go on with their work, and occupy the world before them. What *has* been done in apostolic days;—in the ages succeeding, by Gentiles far more than Jews;—in the day of Tabernacle reconciliation by Gentiles only, and Regent's Town felicity; may and shall be done again. The apostolic or missionary dispensation is not yet closed, and we must work according to it. Rich and valuable success remains to crown our labours, even though there should be defalcation again before the latter day glory breaks upon us! Let also the Jewish Missionary Society go on, and do much amongst "the outcasts of Israel, and the dispersed of Judah." What has been foretold shall surely come to pass. "Through our mercy they also shall obtain mercy," and we shall "stir them up to jealousy." And harbingers shall arise among them of the future glory,

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\* By *complement*, I do not mean to speak of a complement exactly equal, as some have spoken, to the lost numbers of Israel after the flesh; but the Gentile complement or part of the church at large, be it what it may.

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\* See Fry on the Romans, in loc.

like John Baptist of the approaching Saviour, or the "seventy disciples," of that dispensation of the kingdom which was then at hand. The very EVE itself, of such a day, how holy and important must it be, even though a few dark hours should intervene before the dawn of it.

I think some error as to a correct view of what Jews will do when their ultimate *παράκλησις* comes, arises from our talking of their being *missionaries*; as if they would act upon the world as it has hitherto been, and is now acted upon by men in that character. I conceive they will be the means of affecting it in a far more grand and glorious manner. And the Spirit of God being poured out upon them in his fulness, will operate in them and by them in a much more astonishing and large way. *How*, we cannot justly conceive, any more than the best Jews, in our LORD's time, could conceive how the Spirit would work in the apostolic or present dispensation. And it is very observable, that the sublime passages in the Old Testament, on which the idea of Jews being *missionaries* is founded, do none of them expressly describe the idea either figuratively or literally.\* Their

\* In such passages as Isaiah ii. 1—3. lx. 1—5, all faces and hearts are turned towards Jerusalem: but how conversion by the present apostolic or missionary proceedings is to be proved from them, certainly does not appear. If stress be laid upon the expression, (lx. 5.) *shall be converted unto thee*, let it be observed that this does not limit the method of operation. Moreover, the very verb used, *הפך*, is not that by which *conversion* is generally expressed in the Old Testament, which is *שׁוּב*; as a reference to the concordances will show; and consequently by some translators, the sense of the passage is given very differently. Neither can the point be established by an appeal to Ezek. xlvii. 5. "By *living waters* there is good reason," doubtless, "to believe are meant the *gifts and graces* of the Gospel dispensation;" not necessarily however according to the present mode. The patriarchs had a dispensation of the Gospel; The Israelites had a dispensation of the Gospel; we now have a dispensation of the Gospel; and the millennial dispensation of the Gospel

full import, which I presume all agree is to be realized in the latter day, paints a far more exalted picture of the Jews as pre-eminent among the nations of the world. The dealings of GOD with Jerusalem, and the community of Israel, will issue instrumentally and collaterally in the blessing of the world at large; and wonderful will be the celebrations of the GOD of Israel!

If it still be said, *But how?* I reply again, "We cannot adequately conceive, much less are we able to say." These things will be, "Life from the dead," the regeneration of the world. "Masters in Israel may we be, and not know these things. Let us be humble.

It may yet perhaps be objected, that

remains to come; but all of them very different in MINISTRATION, and each surpassing the other.

As to the passage in Micah v. 7, I conceive it has no reference at all to the Jews *remaining* among the nations, either as missionaries, or as a blessing in any way; but to their *departure*; when GOD shall bring them out "with a high hand." For the emphasis of the figure of the *dew* from the Lord lies in the words, *which tarryeth not for man*, &c. which, when the Lord who scattered it, will raise it again, none can stay. Let any one consult the passage fairly divested of prepossessions, and he will see that the very character and style of the Hebrew require the interpretation for which I plead. The context afore and after claims it in congruity; for all is about irresistible deliverance. The corresponding parts of the similitude following in verse 7, and illustrating the same thing, evidently confirm this interpretation. As *אֲשֶׁר*, in verse 7, is the relative to *אֲרִיָּה*, the *Lion*, with *כַּפִּיר*, &c. for amplification; so *אֲשֶׁר* in verse 6. is the relative to *טֵל*, the *Dew*, with *רִיבִיּוֹם*, &c. for amplification. If it be objected, that the antecedents ought, in this case, to be considered plural, or double, and would require a plural relative and verb, I reply, that *אֲשֶׁר* may be plural, and yet its verb be singular legitimately. Let each clause of the two verses however be compared together, and their corresponding construction will force itself upon us.

Zech. viii. 20—23. evidently applies only to those who have hearts already filled with love to Jerusalem.



the criticisms I have advanced make the apostle mean one thing by the *πληρωμα* of the Jews, v. 12, and another by the *πληρωμα* of the Gentiles, v. 25. Be it so: the argument, as far as it goes, is nothing in so great a question. I feel as if the apostle himself was aware that he had a different idea relative to each, when he appears speaking so readily of the illustration which the olive afforded him, with reference to the introduction of what he afterwards calls the Gentile fulness; but in speaking of the Jewish fulness and *their* ingrafting, he perceives his figure rather fail. There is no excision: how then ingraft *them*? And he attempts not to explain, for the case is evidently in a slight degree different. He answers all, therefore, after his manner, with *GOD is able*: "GOD is able to graft them in again." The vivification shall be *like* a grafting in again.

As to *material*, however, which is the main thing, there is homogeneity: not *times*, but *persons*, being meant in both cases. And the difference after all is only this; that the *πληρωμα* of the Gentiles is considered *inceptively*, and that of the Jews, with respect to its completion.—The inception is progressive.

I have only to subjoin the following view of the figure of the olive, embracing that which the apostle gives, and in perfect agreement with the analogy of Scripture. I take it for granted that the rejection of the Jews is generally understood to be the riches of the Gentiles, not in a direct sense, but only as affording an opening or occasion. In a direct sense, "Salvation was of the Jews," as to the stock or branches which remained, and thus came to the Gentiles. Put then the figure in the following view, merely as assisting us to understand that of the apostle.

If the retained part of the olive, which is the Jewish inceptive fulness, be, in a direct sense, the reconciling of the world now partaking of its fatness; in consequence of the wild branches, which become the inceptive fulness of the Gentiles, being brought in and engrafted upon the olive; of which, in an indirect sense, so grievous an event as the casting away of the Jews in part was the occasion;—What shall the receiving of the Jews again, without any excision in the olive, he to

the Gentiles? What shall the renewed vivification of the natural branches, to their complete fulness, ensure and produce to the world, but life from the dead, the complete vivification and fulness of the Gentiles also. For then, all shall partake of the same renewed spiritual fatness of the olive, which begins at Jerusalem, that abundant supply of the Spirit of Christ in his ultimate copious effusion.

Your's, faithfully,  
P. G.

Matlock, Dec. 14, 1822.

## ON TEMPORAL RELIEF TO THE JEWS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE often thought of the rule laid down by the London Society, not to afford temporal relief to the Jews; and upon the whole I accede to it, not as a good and Christian principle, but as a necessary evil. But, if Jews have embraced Christianity, and actually made great sacrifices for conscience sake, should the assisting of *them* be regarded as a violation of this rule? I should like to know from any of your correspondents, what the Apostle Peter would have recommended in the age in which he lived? There were many converts, 5000 at the least, at a very early period; and yet "there was not any of them that lacked." How came this about? Was there less hostility shewn to the converts by their unconverted brethren then than now? Or was the duty of charity better understood than now? When houses and lands were sold for the support of converts out of one common stock, I do not find that the apostles objected to it. We may suppose that some enemy might represent this as bribing persons to become converts: but did the apostles judge it right to leave their converts to starve, lest their enemies should designate the relief afforded them by the odious name of bribery? The Jews do right (I speak as a Jew) to throw every obstacle in the way of the conversion of their brethren to Christianity; but do *we* do right in listening to such an unreasonable objection, and in requiring every convert to become a martyr in

the very first week of his conversion? I agree, that nothing should be done by the Society *as a body*: but should nothing be done by *individuals, in a private way*, for the relief of those who are suffering for righteousness sake? If, "in a time of dearth, the Christians at Antioch determined, every man according to his ability, to send relief to his suffering brethren in Judæa, and actually did send it to the elders of the church at Jerusalem, by the hands of Barnabas and Saul," should not Christians in Britain make some kind of provision for their brethren on the Continent, who may be suffering under an artificial dearth, a dearth created, not by God, but by *man, as an engine of persecution*? And could there be no Barnabas or Saul found here, to be the depository of the bounty, and no discreet elders in different places for the distribution of it. I speak thus, not in a way of complaint, but by reason of the forwardness of some to rescue Christianity from the reproach which has been cast upon it, as not inspiring its professors with love even of the lowest kind; no, not even with pity and compassion to their persecuted brethren, who have forsaken all for Christ. If a Jew say, Let all your converts perish for want, I can understand him: but if a Christian say it, I am at a loss to find this sentiment sanctioned by his religion.

I am, your's, &c.

PHILO JUDEUS.

#### ON MATTHEW II. 23.

IN Wolff's interesting Journal, under date March 21, 1822, we find he was asked of a Jew to show where this passage is to be found in the Old Testament. I have seen a letter from the East Indies, in which a Jew there makes the same enquiry in a candid and uncavilling manner. I do not think Mr. W.'s answer satisfactory, especially to a Jew, who never would admit that any part of their sacred canon, as settled by Ezra, has been lost since the period in which Matthew wrote. In our intercourse with the Jews, I know of no way more likely to satisfy the candid enquirer, or to silence the cavilling disputant on this point, than to show that the Evangelist referred to the Old Testa-

ment in a way very common among Jewish writers; and that, according to this principle of reference, it is true that the prophets did say Christ should be called a Nazarene.

Having adduced prophecies relative to the conception, birth-place, banishment, and restoration of the Messiah, St. Matthew intimates that the place of his residence and education was likewise the subject of prediction—"Dwelt at Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." The Jewish writers frequently quote the sense of one or more passages of Scripture, without giving the words. And many examples of this mode of quotation may be found in the New Testament; when the Jews did so they introduced their quotation with these words, "*To fulfil what is said.*" In the Talmudical tract on prayer, entitled *Beracot*, we find two striking examples. "To fulfil what is said, All dreams are to be interpreted according to the sense of the interpreter;" and the comment refers us to Gen. xli. 13, as the place where it is so said. "To fulfil what is said, If any come to slay you, take care and slay him first." Here some interpreters refer to 1 Sam. xxiv. 11, others to Exod. xxii. 1. Many other examples may be seen in Surenhusius on the Modes of Quotation.

St. Matthew here, therefore, used a phrase in referring to the general scope of the prophecies, which was common among the writers of his nation at a later period, and probably among his contemporaries; and by this he intimates that the tenor of certain prophecies respecting Christ was, that he should be called a Nazarene. This will, I apprehend, be found true, both as it relates to the place with which he was known to be most conversant, and also to the characteristic mark by which he was to be distinguished. Mr. Wolff supposes there may be an allusion to Is. ix. 1. I would include the last verse of chap. viii. and consider the entire passage as predictive of the blessings which should result from the personal ministry of our Saviour. We know that in Galilee he spent most of his time; he preached there more frequently than elsewhere, and there he wrought his first and many subsequent miracles. So



far the fact agrees with the prediction; and his popular designation was Jesus of Nazareth, the prophet of Galilee. Thus, while the prophet foretold generally that the province of Galilee should be the scene of his ministry, the evangelist particularly specifies the capital of that province, as giving rise to a peculiar name. It is unnecessary to add, that Nazareth and Galilee were regarded as synonymous names; our Lord being sometimes called popularly Jesus of Galilee as well as Jesus of Nazareth; and his supposed origin from Galilee was considered to defeat his claim to be Christ.—See Mat. xxvi. 69, Luke xxiii. 6, John viii. 41 and 52. There is nothing, therefore, contrary to a common style of writing, for the evangelist to say, that he who was predicted as a preacher in Galilee, should be called a Nazarene.

One of the characteristic marks of Messiah, as given by the prophets, was the general contempt with which he should be received; the Galileans were usually despised by the other Jews—of this I need add no proof—and as it is equally unnecessary to prove that *to be called* in Scripture means *to be esteemed*, the words of the evangelist are tantamount to a reference to those predictions which declared that he should be despised and rejected of men.

There is another solution offered by some great names, which to me does not appear so satisfactory as the preceding: it supposes the evangelist to allude by a play upon words, to Isa. xi. 1, where a branch נֹצֵר is said to arise from the root of Jesse; and thus, that he should be not only a נֹצֵר, a branch, but a נֹצְרִי, a Nazarene, an inhabitant of נֹצֵר, of Nazareth.

Several of the quotations from or references to the Old Testament may furnish cavils to the disputatious, or stumbling blocks to the enquiring Jew; if some of your learned correspondents, Gentlemen, would occasionally treat of such passages, they would do much in assisting our cause; and papers of this kind would prove much more acceptable to your readers, and more consistent with your plan, than controversies about the Millennium, or attempts to find out predictions of “the wicked Mahometan, the Roman

sinner, or the Franciscan atheistical scorner” in the first Psalm. G. H.

## LETTER TO THE EDITORS.

Gentlemen,

I HASTEN to correct two errors in my paper, inserted in the Jewish Expositor for December, which the letter of your able correspondent T. H. has led me to discover. My residence in the country, at a distance from any good library, preventing me from consulting the Targums, I have been obliged to rely on the statements of Poole and Noldius. I supposed Jeros. in Poole's Synopsis, and Hieros. in Noldius, to mean the Jerusalem Talmud. It seems most likely, from what is said by your correspondent T. H. that the Jerusalem Targum is meant. In a note, I have stated that Onkelos translated עַד עֹלְמָא; the prima facie inference from which would be, that this paraphrast supports the interpretation proposed by Hebraicus. My authority for this statement is Noldius, whose words I now quote. “Quibus fundamentis Targum Onkeli (quod hic vertit עַד עֹלְמָא) neutiquam præjudicare potest.” Neither Noldius, nor your correspondent Hebraicus, mention the words which follow, and which are very properly quoted by T. H. עַד דִּי תֵי מְשִׁיחָא, donec veniat Messias. The word מַחֲקָק, in the same important prophecy, is said by many modern Jews to signify “a grave.” If your correspondent T. H. (who, I have no doubt, is very competent to the task) or any other of your correspondents, would give the translation of this word by the Targums, in the following passages, which I believe are all the places in which it is found, I think he would confer a favour on your readers. The passages are, Gen. xlix. 10. Num. xxi. 18. Deut. xxxiii. 21. Judges v. 14. Ps. lx. 7, in the Hebrew 9. Ps. cviii. 8, the Hebrew 9. Isa. xxxiii. 22. It appears from the context, that the word מַחֲקָק cannot signify grave in any one of these passages; if the Targums also give no countenance to this interpretation of the word, I conceive no Jewish Rabbi can any longer support the erroneous inter-

pretation which has been given by modern Jews to this important prophecy.

Dec. 9, 1822.

J. R.

# REMARKS ON GEN. XLIX. 10.

To the Editors of the Jewish Expositor.

Gentlemen,

IF the exposition of Gen. xlix. 10, which is so confidently given in your number for September last, be correct, its inferences are fatal to the Christian religion; because it must entirely exclude Jesus Christ from the office of the Messiah: for if the sceptre, &c. is not to depart "for ever, when Shiloh shall come," and if at the time, or but a short time after the appearing of Jesus of Nazareth, not only did the sceptre depart, but the whole Jewish nation was either destroyed, or scattered amongst the nations, and their civil polity totally broken up; and as that has been the case for nearly 1800 years, it would appear, that either that prophecy could not have been given by inspiration of God, or Jesus our Saviour is not the promised Shiloh, and all our cherished hopes must fall to the ground; but in order to shew that it is not the true sense of the passage, and for the confirmation of the faith of your Christian readers, as well as for the serious consideration of the fallen sons of Judah; the following remarks are offered.

1st. That the received English translation is more agreeable to the words of the original.

2dly. That the ancient commentaries, with the LXX. understood it so.

3dly. That it harmonizes better with the other prophecies of the Messiah.

1st. The received English translation is more agreeable to the words of the original.

It is stated, that the words **עַד כִּי** should be rendered, "for ever when;" that the word **עַד** sometimes signifies *ever*, and **כִּי** *when*, is not denied, but I think it may without exaggeration be stated, that where **עַד** occurs once, signifying "for ever," (without being connected with **וְ** or any other particle) it occurs a hundred times signifying "until," and when they come together in the above form, they almost always, if not in every instance, signify, "until

that;" for examples, see Hebrew Bible, Lev. xv. 5. Judges v. 7. 1 Kings xviii. 26, 28, 29. and for the united form, see Gen. xxvi. 13. Gen. xli. 49. 2 Sam. xxiii. 10.

2dly. The ancient commentaries with the LXX. understood it so.

The Targums, Jonathan Ben Uzziel, and the Jerusalem, state it thus, "Until the time when the King Messiah shall come;" as the Targum Onkelos has been adverted to as giving the opposite signification, I shall give the words as contained in the note to the Expositor for July 1818, page 263. from which the above translations are copied, and where they may be seen at length,

**עַד עַלְמָא עַד-דִּיִּתִּי מְשִׁיחָא**

surely the plain, grammatical sense of these words must be, "for ever, until that shall come the Messiah." So the translators of the LXX. render it, *ὡς ἕαν ἔλθῃ*, respecting whom it may be observed, that if in their time there had been any doubt as to the signification of the words in question, they, living before the Christian era, and not being harassed by the events which we now look back upon, and when it is remembered that the prophecies which speak of the perpetuity, stability, universality, and grandeur of Messiah's kingdom are so numerous and so plain; I say, if there had been any doubt on their minds, we may expect they would have rendered the words agreeably with that view of prophecy which we know was prevalent at that time, namely, that at Messiah's advent he would establish one universal monarchy, the period of whose duration would be commensurate with time itself.

3dly. This view of the passage harmonizes best with the other prophecies of the Messiah.

The Lord by the prophet Malachi hath said, Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, &c. How can this be fulfilled if Messiah be not already come, for the temple is no longer standing? Again in Haggai ii. the question is asked, 'Who is left among you that saw this temple in her first glory? and how do you see it now?

is it not in your eyes in comparison of it as nothing?" in reply, the Lord promises that "the Desire of all nations shall come, and I will fill this house with glory—the glory of this latter house shall be greater than the former, saith the Lord of Hosts." How can this be fulfilled if Messiah came not while that temple was standing? Once more, Dan. ix. 26: "After three-score and two weeks shall Messiah be cut off, but not for himself:" now, though those predictions which speak of the prosperity, &c. of Messiah's kingdom might appear at first sight to accord very well with the exposition of Hebraicus, yet what becomes of this and other prophecies which foretell his sufferings and death? Surely if the passage were somewhat obscure, yet beholding the other prophecies so wonderfully fulfilled in the person of Jesus Christ, surely, I say, it would almost amount to a certainty, that we have the mind of the Spirit in our views of the same.

O that the sons of Jacob would attend to their father's words, and submit to the sceptre of Shiloh! the people have been and still are gathering to him, but you turn away from the hope of Israel; we cannot cry, Peace! peace! to you, for there is no peace, for he hath himself said, "If ye believe not that I am he, ye shall die in your sins."

נער

Colchester, Nov.

#### REMARKS ON HEBREWS IV. 9.

"THE people of God," in this verse, is usually regarded as a designation of the universal church; in this sense the passage contains an undoubted scripture truth, but I apprehend that the great difficulty which is generally felt in expounding the preceding verses, arises from not viewing this phrase as descriptive of the Jewish nation. This is their usual scripture designation; and as the phrase is applied to those to whom David spake of a rest, ulterior to that enjoyed under Joshua, it cannot in its primary meaning be applicable to Gentile believers. Nor does the apostle's argument appear conclusive, unless we thus keep the Jews before us,—for the promises whence he draws the conclusion contained in this verse relate to the Jewish nation.—

His position is, *that God has promised a rest, into which believers do enter.* Hence he argues the necessity of caution, lest those whom he addressed should fail of it; but lest it should be objected, that this rest related to their fathers and not to themselves, he proves that after all other rests had been enjoyed, and consequently could not be matters of promise, God always had spoken of a further rest, still the subject of promise, and the object of hope. The first rest was sabbatical, ver. 4. yet when the works were finished, and when consequently there could be no second sabbath rest, God spake of another rest, from which, in his wrath, he excluded Israel by an oath, ver. 3. Here then was a rest distinct from the sabbath rest, and which was matter of promise after the sabbath rest had been enjoyed. But after so long a time has elapsed between Joshua and David, during which the rest in Canaan was enjoyed, and had therefore ceased to be the subject of promise, God spoke of another rest, hence the conclusion is, that the rest Joshua conferred on the nation was not final. So that if, after all other rests had been enjoyed, we find one still promised, the conclusion follows undeniably, that there remaineth a rest to the people of God. Now let it be observed that the apostle is speaking of Jews, and writing to Jews, and if we find them mentioned in the promises, how can we exclude them from the conclusion.

This is a rest, *καταπαυσις*, as it respects each individual believer, and into it they entered when they were illuminated. (x. 32.) It is a *Σαβατισμος* as it respects the nation; from it unbelief has hitherto excluded them, but into it they shall one day enter, when having turned unto the Lord, their captivity shall cease, and they shall repossess the land promised to Abraham, enjoy a sabbatical and national rest under David their king, and rejoice in the antitypes of those blessings, which, without knowing that they were but the shadow of good things to come, were so highly valued by their fathers.

G. H.



## PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT.

It will be interesting to our friends to hear that we have received information upon which we can rely, that this subject has engaged the attention of many of the clergy in England and Ireland, and in Scotland, and has also been highly approved and adopted by other denominations of Christians.

Resolutions recommending special prayer for the gracious effusion of the Spirit, have passed at many of the public meetings of the religious Societies. In several large towns, and cities, courses of Lectures have been preached by different clergymen in rotation, upon the Deity, Personality, and Offices of the Holy Ghost. In one county the following have been the topics preached upon :

The Existence, Deity, and Personality, of the Holy Ghost.

The Agency of the Holy Spirit as exerted through the instrumentality of the written word.

The Work of the Holy Spirit in reference to the Unconverted.

The Work and Offices of the Holy Spirit, as they respect Believers.

The characteristic and distinguishing marks of the Sanctifying Operations of the Holy Spirit.

A General View of the Scripture doctrine of the Holy Spirit, especially in reference to the latter period of the Church.

The Importance of a Practical Regard to his Ministration, in connection with the present State of the Church and the World.

The Duty and Benefits of Special Prayer for the general Outpouring of the Holy Spirit.

In a populous city in another county, a still more extensive course on the following subjects have commenced.

An Introductory Discourse on the General Importance of a larger effusion of the Holy Spirit, and the encouragements to expect this blessing.

The Deity and Personality of the Holy Ghost.

The Holy Spirit the Author of Regeneration.

— The Convincer of Sin ; of Righteousness ; of Judgment ; the Guide into all Truth ; the Glorifier of the Lord Jesus. John xvi. 8---15.

— The Witness of the Deity of Jesus. 1 Cor. xii. 3.

— Received through faith in Jesus. Gal. iii. 14.

— The Helper in prayer. Romans viii. 26.

— The Sanctifier.

— The Comforter.

— The Spirit of Adoption.

— The Spirit of Promise.

— Author of Ministerial Gifts and Edifier of the Churches.

On the Fruits of the Spirit.

The Earnest of the Spirit.

The Believer the temple of the Holy Ghost.

On the Sin and Danger of grieving the Spirit.

Emblems of the Spirit, (the Dove, Fire, Wind, Water, Oil.)

On the blessed effects of the Outpouring of the Holy Spirit, and the duty of special prayer for that blessing.

On the reasonableness of humiliation before God, for past sin in grieving the Spirit, and on the necessity of application to him, through Christ, for pardon, and for a more abundant outpouring of his gracious influences, attended by a correspondent walk and conversation.

In smaller towns and villages, when these united exertions could not be conveniently made, several of the Clergy have called the attention of their different flocks to this subject, by a more frequent reference to the effusion of the Holy Spirit.

Ministers of other denominations have also been very earnest in pressing this subject upon their congregations. Stated times have been set apart for prayer for this grace, and courses of Sermons upon the work of the Holy Spirit have been preached.

The importance of prayer for this gracious effusion has also been felt by many devout Christians on the Continent. Several of their religious publications have inserted papers upon the subject, and prayer meetings have been established in different places. Among other cities we record with peculiar thankful-

ness that at PARIS. A meeting on the first Monday of the month has been commenced for Prayer for the effusion of the grace of the Holy Spirit.

Some very pleasing effects have already followed these Christian exertions. Ministers have mentioned the encreasing personal comfort they have found in their labours; greater seriousness has been visible in their congregations; their ministry has been more blessed to the unconverted; several young persons, and in some cases whole families have joined the communion; established Christians have been refreshed and edified; and a greater zeal for the spread of the Gospel, and a more tender compassion for Jews and Heathen have been manifested. Missionaries also have been particularly encouraged by hearing of this spirit of prayer, and have gone forth to their work with fresh ardor.

It is hoped that this gratifying intelligence may, by the divine blessing, excite heads of families, and pious individuals, to more earnest prayer for the gracious influences of the Comforter; and that the Clergy may be led with encreasing zeal, to attempt to interest their charge, in this all important subject.

The commencement of a new year is a most appropriate season, for engaging with redoubled earnestness in this sacred work. When we contemplate the numbers constantly passing into an eternal world, that ere another year closes, twenty millions at least of our fellow sinners will have passed hence; that however extensive the outward means used for their conversion may be, that unless they have the Spirit of God, they cannot see his kingdom. When we bear in mind also, that our heavenly Father has connected the gift of the Holy Spirit

with prayer for this blessing, and has promised to hear our petitions, by the most tender similes. Whoever seriously reflects upon these truths, will feel deeply humbled that he has devoted so small a portion of his time to direct application to the throne of grace. He will commence the year with these solemn enquiries; **WHAT HAVE I HITHERTO DONE TO PROMOTE PRAYER FOR THE COMFORTER? AND WHAT CAN I DO MORE THAN I HAVE ALREADY ATTEMPTED?** Oh that these enquiries might be general. That in this new year the church of Christ would say with the patriarch: **"I WILL NOT LET THEE GO EXCEPT THOU BLESS ME."**

#### JEWISH INTERMENT.

A FOREIGN Journal relates the following circumstance, which recently occurred at Lubeck, as a proof of the strictness of the Jews there in regard to their customs at interments:—"An Englishman, who had just arrived at Lubeck, fell ill, and died suddenly. He was buried according to the Christian ritual. Soon afterwards, it was discovered that he was of the Jewish persuasion. On ascertaining this fact, the Jews disinterred the body, took it out of the coffin, and carried it into a Jewish house. There it was stripped and exposed to view in such a manner, that the bare feet projected from the window. At the same time they soundly scourged the deceased, as if to chastise him for some sin that he had committed. After he had thus made due atonement, his remains were buried a second time, agreeably to the Jewish custom.

#### PROCEEDINGS OF THE LONDON SOCIETY.

##### VISIT TO THE SEMINARY, AND EXAMINATION OF THE STUDENTS.

A VISIT to the Seminary for the education of Missionaries has been made in the last month. The Rev. Messrs. Simcon and Hawtrej, with the Rev. Mr.

Thelwall, from Amsterdam, and Mr. M'Caul, from Poland, were deputed to represent the Committee for this purpose: but Mr. Thelwall was detained in London by a severe indisposition. The other members of the deputation arrived at Aldsworth House, which is situated on the borders of Staunsted Park,

in Sussex, on Tuesday, the 10th of December, and were received by the Rev. Mr. Jacob, who, with the assistance of Mr. D'Allemand as Oriental and German Teacher, superintends the Institution. The principal part of that day having been occupied in the discussion of various topics affecting the welfare of the Seminary, an examination of the Students took place on the Wednesday. They translated portions of the Hebrew Bible, the Greek Testament, Herodotus, and other classical authors, and answered questions proposed with a view to ascertain their proficiency in literary attainments, and (what is of yet more essential importance) in personal and vital religion;—advice was also addressed to them individually, which was, it is trusted, adapted to their spiritual state, and may prove to them matter of profitable remembrance. Some of the neighbouring clergy and other friends of the Society afterwards assembled to meet the Visitors, and hear from them a “word of exhortation” and encouragement; and it was no small gratification to them to find that so many in that part of the country hail our infant college, and “pray for the peace of Jerusalem:” may they abundantly enjoy that “prosperity” which her KING has promised to “them that love her!”

Before the Deputation left the Seminary, they assisted the Tutor in framing a set of Regulations for its future government. These have since been approved and adopted by the Committee, according to the following copy:—

#### REGULATIONS OF THE JEWISH SEMINARY.

##### I.

#### *Rules for the Admission of Students.*

Every candidate must bring satisfactory testimonials of his sound religious principles, genuine piety, and good moral conduct.

No candidate can be admitted without an elementary knowledge of the Latin and Greek languages, and such a measure of intellectual capacity, as shall appear sufficient to the examining Subcommittee.

Every candidate who is approved, shall be admitted on probation for six months; and if any Student shall then, or at any time, quit the Seminary, without the approbation of the Committee, he will be expected to repay the Society the expences incurred on his account.

##### II.

#### *General Rules for the Studies to be pursued in the Seminary.*

The Students shall be critically taught the Latin, Greek, Hebrew, Syriac, Chaldaic, and German languages.

They shall be thoroughly instructed in the Holy Scriptures, Doctrinal and Practical Divinity, Ecclesiastical History, and the Evidences of revealed Religion, with an especial reference to the grand question at issue between Jews and Christians.

To these shall be added such parts of Logic and Rhetoric, as may be thought necessary to qualify them for their future labours.

##### III.

#### *Rules for the more particular Arrangements of the Seminary.*

The Students shall assemble for family worship, at 7. A.M. in the summer, and half past 7. A. M. in the winter, and at 9. P. M. throughout the year.

At these times the Holy Scriptures shall be regularly read through by the Tutor, with a sound practical commentary.

The prayers shall be either selected from the Liturgy of the Church, or such as are in conformity with its doctrines and spirit.

The Students shall breakfast immediately after morning prayers, dine at three, and take tea or supper at seven.

The Classical and Divinity Tutor shall devote his time and attention to the Students from 10. A. M. to 1. P. M. and also from 8. to 9. P. M.

The Hebrew and German Teacher shall attend in like manner from 10. A. M. to 1. P. M. and from 5 to 6. P. M.

The several Lectures shall be so arranged as shall appear best adapted to the respective circumstances of the Students.



IV.

*Rule for the Examination of the Seminary.*

The Committee shall appoint a Deputation to visit and examine the Seminary every half year; who shall fix the books to be used in the several branches of instruction.

V.

*Rule for Vacations.*

There shall be Vacations, of a month in the Summer, and of a fortnight in the Winter; but in case of any of the Students remaining in the Seminary during the vacations, provision shall be made that they shall not be left without suitable superintendence.

The Seminary having thus been established on a regular plan, the Committee earnestly request the aid of their friends in the discovery of proper students. *Three* only now remain in the house; and although they are fully aware that a few Missionaries qualified to instruct, exhort, and convince, as well as to "pray with the Spirit and with the understanding also," are far preferable to a multitude not duly prepared for their office; and the peculiar qualifications requisite for Missionaries to the Jews must render the selection of candidates proportionably difficult; yet they have never contemplated a smaller number than *ten* Students in the Seminary. They will therefore thankfully receive such as may be recommended, according to their rules for admission, by ministers or other persons of known piety at home or abroad; and where private means are wanting, the whole charge of their education will be borne by the Society. They cannot but think that their clerical friends in particular might easily find eligible characters, if they would cast a watchful eye over the youthful members of their congregations, and especially among the many young men of liberal education, who show their concern for the poor and destitute of the flock of Christ by giving their attendance at charitable schools and other institutions of a like nature.

To the University of Dublin, the So-

ciety is already indebted for two of her graduates; one of whom, Mr. M'Caul, has spent his season of probation in Poland, and has returned fully satisfied with the field into which he has been sent, and is ready to devote his future life to the cultivation of it, as soon as he shall have been admitted into holy orders. This instance, the Committee would hope, may have the effect of encouraging other members of that University, as well as of her sisters at Oxford and Cambridge, to offer themselves for a work so truly Christian and divine. Graduates, who may be so inclined, will observe that the Seminary affords them a favourable opportunity of pursuing their studies in divinity and its kindred sciences, and at the same time of acquiring a knowledge of oriental literature. And surely, whatever strange prejudices may exist in some minds, those who can be truly said, "*ingenuas didicisse fideliter artes,*" will not be insensible to the dignity and glory of such an undertaking. Can an imagination trained by Pindar and Horace to fly through the world, and not lose its way, be more nobly or delightfully engaged, than in interpreting the far sublimer strains of Isaiah to the sons of Judah and Jerusalem? Can an intellect, embracing the characters and events of past ages, complete its investigations, in a more satisfactory manner than by tracing in the sacred records of HIS PEOPLE the march of "the Lord of Hosts," from the day when "the morning stars sang together, and all the sons of God shouted for joy," until that "SON, whom HE hath appointed heir of all things, by whom also he made the worlds," shall come, the second time, as the "Redeemer, to Zion," bringing "refreshment and restitution" to repenting and converted Israel, and "life from the dead" to the world? Can those, whose judgment has been exercised in the schools of Aristotelian or Newtonian philosophy, more rationally employ the powers thus acquired, than by simply devoting them to "THE ONLY WISE GOD," and amongst that people, for whose conviction and conversion, Jehovah himself has elaborately furnished (if such an ex-

pression may be used) topics of every kind of argument and persuasion?

From the Missionary Seminary, under the superintendence of the venerable Mr. Jænicke at Berlin, five Students have been received; three of whom having approved themselves in the Seminary of the Society, as far as man can judge, qualified for the sacred trust, have proceeded on their missions; and one of them, Mr. Becker, has been the fellow-labourer of Mr. M'Caul, and remains in the interesting ground, gratefully assured that such "labours are not in vain in the Lord," but "he who now goeth on his way weeping, and bearing forth precious seed, shall doubtless come again with joy, and bring his sheaves with him." The Committee would, therefore, say to their highly valued friend, as also to the directors of similar institutions, whether on the continent or in our own country, "Send us as many of such students as you can, and if their number should be too great for our present funds, we will confidently appeal to the Christian world for the means of their support."

But, above all, let every one who desires the prosperity of our cause, bear in mind that, as it is "God only who gives the increase," so no power inferior to his HOLY SPIRIT can form a true Missionary---an apostle and minister of the Lord Jesus; consequently the best assistance in this matter will be rendered by those, (and this may be given by all faithful Christians) who "pray the Lord of the harvest, that HE would send forth labourers into his harvest."

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#### MR. PETRI'S JOURNAL ON A MISSIONARY TOUR TO PYRMONT, HANOVER, &c.

AFTER having implored the Lord's assistance and protection on my missionary journey, I set out from Detmold on the 20th of June. The first part of my journey I made in the company of a Christian and of a Jew, with the latter of whom I held the following conversation.

I. Do you, with other Jews, believe, that the Messiah is still to come? and

to no other end, than to deliver you from temporal harm, and to bring you back, loaded with riches, to Palestine?

He. I do not wish the coming of the Messiah: because when he appears, the world will be destroyed.

(I have on former occasions, received similar answers from ignorant Jews, whereby Christians may judge of the low state to which many thousand Jews have been reduced from want of instruction, and whereby they ought to be stirred up to active exertion in their behalf.)

I. So you dread the coming of the Messiah, because you imagine that it will be attended with the destruction of the world? But what, if from the Holy Scriptures I can convince you, that his appearing will be the blessing and the salvation of the world? Nay that the Messiah *has* appeared and *has already* become a blessing to all mankind, by redeeming them from everlasting destruction! I only wish to know, whether you will listen to such arguments, taken from scripture, whereby it will be proved that the Messiah has come, and has by his death rescued mankind from the power of Satan?

He. I will.

I. That the Messiah was appointed to be a blessing to mankind, you may clearly see, in the divine promise, given to Abraham, that by his seed all the generations of the earth should be blessed. This promise has never been fulfilled while the Jews formed a separate state; for during that period, all the other nations of the world were given to idolatry, totally destitute of the knowledge of the true God. But when the Messiah had appeared in the person of Jesus of Nazareth, a great change took place in the world. For although he himself went about teaching and doing good in Judea only, yet he gave commandment to his disciples to go out into the whole world, and to instruct all the nations, which also has been done by them and their followers with so great effect, that many heathen nations have been converted from idolatry, to the living God. I now proceeded to prove from the Prophets and the Psalms, first



that the Messiah should be sent for the benefit not of the Jews only, but also of the Gentiles. And when I saw that the Jew listened with great attention to my words, I, in the second place, showed him, that both the Jews and the Gentiles were sinners and offenders against the law of God, and therefore, were in need of a Redeemer from sin and everlasting death; and that such a Redeemer had been sent to mankind in the person of Jesus of Nazareth, who by his death had made a full atonement for all their transgressions, and restored them to the favour of God.

The Jew expressed his high gratitude for my instruction, and was overjoyed, when I presented him with some tracts, which he promised to read for his further increase in the knowledge of truth. He offered to bear my books and clothes, and even declined accepting money for his trouble. May the Lord bless my conversation and the reading of the tracts to his full conviction and true conversion to Jesus his only Saviour.

On the 22d of June I visited a Jew, F. at B., of whom the clergyman of the place had told me, that he had read the New Testament. He received me very kindly. But when I had asked him, whether, from the reading of the New Testament and of Christian Tracts, he was convinced of Jesus Christ being the Messiah, he shrugged his shoulders and said: Whenever other Jews will turn Christians, I also shall. I represented to him the impropriety of waiting in matters of salvation, to see how others will behave, and added: When, upon examining the Holy Scriptures, I had found Jesus to be the true Messiah, I did not mind what other Jews might say, and still less did I wait until other Jews might become Christians, but I openly confessed Jesus as the Messiah. During our conversation, several Jews entered into the room, and I observed that F. did not like to have more talk about that subject in the presence of them. I therefore asked him to introduce me to the rabbi of the place; which he did. The rabbi received me with cold politeness, and offered me a chair. One of his disciples was just translating from the Hebrew the word of the Lord to Abraham: In thy seed

all the generations of the earth shall be blessed. I asked him, how he explained that passage? As the commentators do, said he, referring it to a usage among the Jews, who, when blessing their children, say: Thou shalt be like unto Abraham! I objected against that explanation, because the Jews are far from constituting all the generations of the earth. The rabbi made no answer. Another boy now repeated an Hebrew prayer, in which were quoted the words of Isaiah, chap. lix: "The Redeemer shall come to Zion, and to them that turn from transgression in Jacob." Here, said I, the Messiah is promised to be a Redeemer from the sin of Jacob. These words are repeated every day by the Jews; why then do they not believe in Jesus as their Messiah, who has suffered death, to take away their sins? The rabbi continued silent. Three Jews now stepped into the room; and as the rabbi did not choose to converse with me, I addressed myself to them. One of them told me, in a scoffing manner, that, among the Jews in this principedom all my toil would be lost, because they would not even read my books. Instead of an answer, I read to him the first, the fifth, and the sixth chapters of the prophecies of Jeremiah, to show to him how the Jews already, at that time, had conducted themselves toward God; and then begged of him to listen to the 19th verse of the 7th chapter, where God shows them the consequence of such conduct: "Do they provoke me to anger;" saith the Lord, "Do they not provoke themselves to the confusion of their own faces?" The conduct, added I, of the Jews in this principedom, with regard to the previous truths of the Gospel, does by no means provoke me to anger; but I feel grieved at their blindness and hardness of heart. When I found them to be more attentive than I had expected, I said, I do not come to you, to make you suddenly Christians, but to intreat you to read attentively the books of the Old and New Testament. If, instead of bestowing all your time on the Talmud and the doctrine of the rabbies, you had examined the pure word of God, Moses and the prophets would not now be to you sealed books, and you would not bear the blame and feel the awful consequences of hav-

ing forsaken the fountain of living water, and hewed out broken cisterns, that can hold no water. Here the rabbi became angry, and said, he would no longer be disturbed by me in his instruction. But on the other Jews my words had produced so much effect, that they followed me into another room, where they most readily accepted the tracts I offered them, and also promised to read the Bible. One of them gave himself immediately to the reading of a tract, which, as far as I could observe, occupied his whole attention.

On my arrival at Pymont, I was much pleased on finding that a lady, Miss V. L., who feels much interest in the conversion of the Jews, and to whom I had sent a parcel of Testaments and Tracts for distribution, lived in the same house where I was lodged. As it was Sabbath, she advised me to call on some Jews that day, because I might better find them at home than on any other day. This was actually the case; but almost all of them were enjoying the Paradise; that is, in the arms of sleep. The Talmud states the sabbath to be the 60th part of the enjoyments of Paradise, or of the place of rest; therefore the greater part of the Jews spend much of the sabbath in sleep, for the better to enjoy the rest of that day. In the evening I called on a very opulent Jewish banker, whom I found awake, but so much involved in business, that I could not speak with him on the subject of religion. Yet he was very friendly, and gladly accepted the Tracts I offered to him. The case was the same on the following day, when I visited an opulent Jewish merchant, who was so much attached to Mammon, that he would hear nothing of God or the Bible. In the afternoon I would have visited another Jew, who had been with me at Detmold, where he had received from me a New Testament and some Tracts. He was not at home; but I had a long and pleasant conversation with his wife. She thanked me for the books, and told me, that both she and her children had read them, and liked them much. In one of the tracts, she said, there were many passages in Hebrew, which she and her husband could not well understand, but had been explained to them by a teacher or rab-

bi. Several other Jews had also read the tracts. But, added she, there are also Jews in this place, who will not listen to you, nor accept your tracts.— On visiting again, on a following day, the opulent merchant, so strongly devoted to mammon, I told him that of all his treasures he would carry nothing with him into the grave, and that therefore it would be advisable for him, to provide treasures, which could not perish. His answer was, that I should come back here in the winter, when he would have more time to converse with me on such subjects. But, said I, what certainty have you, that both you and I shall live to see the winter? His clerk, a young man of eighteen years, listened to my conversation with his master. I addressed myself to him, and presented him with a tract, which he thankfully received, and turning to his master, he said: The object of the London Society to promote Christianity among the Jews, is highly praiseworthy, and we ought not only to receive their publications gratefully, but to examine them, by comparing them with the Holy Scriptures, to see, whether the things which there are said of the Messiah, be so or not. As to aged Jews, he added, little or nothing is to be expected; but with children and young people, the trouble will not be in vain. As to himself, he would make it his work, to read diligently the Scriptures, both of the Old and of the New Testaments, and also the tracts. And should he be convinced of the truth, he certainly would not scruple to follow the truth. I assured him, that if the knowledge of truth was his object, and if under prayer to God for his instruction he would prosecute it, he would come to a conviction, that Jesus was the Messiah. He told me, that he was a native of Hamburg, and added, that if a Missionary should be sent to Hamburg, he would be successfully employed there; as among the large Jewish population there were many enlightened and unpreoccupied individuals.

When from the merchant I returned to my lodging, I was met by two Jews, who asked me whether I was the person who went hereabout to circulate books? and when I had answered in the affir-

mative, they began to curse and to abuse me in the grossest manner. I invited them into my room, where from the Old Testament I would shew them the reasons by which I had been moved to become a Christian. This they refused, and left me under new abuses and threatenings. I trust, that occurrences of that kind will not abate my zeal, to shew to my poor brethren the way of salvation. I made an attempt to that effect, when I had a Jew in my room, who wished to sell cigarros; but though he behaved decently, yet he told me plainly, that he cared much more for his body than for his soul. In the afternoon, I for the second time called upon the Jewish banker, Mr. W. who received me with great cordiality, and expressed his great satisfaction with the great exertions of the London Society in behalf of the spiritual welfare of the Jews. He introduced me to his family; and having informed them of the object of my journey, he said in the presence of his children, that as to himself he was now too old to change his religion, but that he would not object against the transition of his children to Christianity, but on the contrary wish them God's blessing. I spent more than two hours in sweet conversation with this amiable family, whom I invited to share with me in that comfort and peace, which is the effect of true faith in Christ, the friend and the Saviour of sinners. They asked me to visit them every day during my stay at Pyrmont. During my absence from my lodging, a Jew from Hamburg had sent a boy for some tracts. The God of Israel be praised! In the morning I had been loaded with curses and threatenings of poor blind Jews, for distributing tracts; and before evening they are requested by another Jew, open for conviction.

On the 25th of June I paid a visit to the first Clergyman of the town, who appeared to feel a lively interest in the conversion of the Jews, and told me, that he had baptized twelve Jews in the principedom of Waldeck. This day I was visited successively by two Jews. Both of them seemed well disposed to receive instruction. One of them, a stranger, told me that he had read the New Testament, and liked Jesus very well. But

now it afforded him great pleasure to be informed by me, that Jesus and the whole Gospel was contained in the Old Testament, and that the Jews had not, to look out for another Messiah than Jesus of Nazareth. He also confessed that nothing but his regard for his aged mother prevented him now, from making his public profession as a Christian; but that he was determined to speak with her on the subject. I advised him to do it in the spirit of Christian meekness and love, and fervently to pray for his mother, that the Lord also would enlighten her mind; but above all to read the Holy Scriptures under prayer for divine instruction. In the following days I found several opportunities to converse with Jews on the saving truths of the Gospel, and found among them more than one, who did not appear to be far from the kingdom of God, especially among the class of the young. Many tracts were distributed and gratefully accepted. My great object is to bring the Jews to a sense of their sinfulness, and to convince them from Scripture, that being all transgressors of the divine law, they cannot be saved by their own righteousness, but only by the merits of that righteous One, who bore their sins, was wounded for their transgressions and bruised for their offences. Some are thereby pricked to the heart; and of them I entertain a hope, that they will seek and find mercy through faith in Christ. With a Jew from Brunswick I had to encounter a hard struggle. He was a professed unbeliever, and had no more regard for Moses than for Jesus. When I had succeeded in convincing him of the divine origin of the Bible, and then wished to shew him the necessity of a Saviour from sin, he got into a passion, and called me an enthusiast. His morals, said he, were as good as those of the majority of Christians, who did not consider Jesus to be the Son of God. He had himself studied in the university with several young gentlemen, now Christian ministers, who did not believe in the divinity of Christ, but made the moral part of his doctrine the only subject of their sermons. I told him that these were only Christians by name, but no genuine and truly converted Chris-



tians. Go then, cried he, and convert them first. Objections of that kind I must hear almost every day, from my brethren according to the flesh. But the truth is, that they despise nominal and unbelieving Christians, and hold true and consistent Christians in high esteem.

On the 30th, I had another debate with some zealots, who spoke highly of their ancestors for having killed Jesus as an impostor and false prophet. I took the Bible, and read to them several passages, referring to the conduct of our forefathers towards Moses, whom they would have stoned to death, and towards the prophets. The Talmud relates, that Isaiah suffered the most cruel death by the king Manasseh; and the fast of Gedaliah, which still is observed by the Jews, is held in memory of the tragical death of that prophet. Now, continued I, if Moses and the prophets were thus persecuted, abused, and killed by our forefathers, it is not surprizing, that they also have crucified the Messiah, and it is so much the more credible, as the prophets have distinctly foretold, that Christ should be cut off. As for myself, I was very well satisfied to suffer the cavils and abuses of blind zealots, which the prophets, nay Christ himself had endured. They became more and more mild, and seemed affected when they took leave.

On the 1st of July I spent the afternoon with the clergyman, in the company of several other ministers, from different parts of Germany, who now are on a visit in this watering place. The conversation of the Jews was the chief topic of conversation; and I endeavoured to impress it upon their hearts. Mr. Simeon's Sermons before the University of Cambridge, appear to be extremely well calculated to excite in the mind of ministers an interest in that important object. Mr. Marc had sent me fifty copies of it, all of which I have distributed among ministers, among whom not a few thereby have become friends of Israel. May Israel's God bless Mr. Simeon for his zeal and labour of love.

In the following days I had many opportunities of distributing tracts both in my lodging and in the streets. Some would have paid for them, and were

greatly surprized and delighted, that they might have them gratuitously. Sometimes I was asked, to give them an explanation of passages they did not understand; and my instructions were received with a teachable and grateful mind. Several Jews I met with, who already had read the tracts I offered to them, in Poland, in Hamburg, or Leipsig, and were desirous to receive new tracts. A Jewish merchant from B. asked me how it came, that now not only so many Christians, but also princes and monarchs shewed so great interest in the spiritual welfare of the Jews? I answered, that the great zeal and interest now manifested among Christians of all ranks, in behalf of the Jews, which had succeeded a long period of general contempt and neglect, was an evident proof of the returning mercy of God towards his old people. For it was he himself, who had put it into the heart of Christian monarchs and subjects, to offer to the lost sheep of the house of Israel, the means of conversion to their divine Shepherd; therefore it would be for them, not to receive the grace of God in vain, but to avail themselves of the opportunities, now afforded to them, to come to the knowledge of God and his son Jesus Christ. The merchant and other Jews then present, appeared to feel the truth of the words I addressed to them, and accepted some tracts with expressions of lively gratitude. Another Jewish merchant from Frankfort, with whom on the same day I had a conversation, accepted also some tracts with pleasure; but, said he, the Christians in general, are not yet prepared to receive the Jews as brethren into their church; for the spirit of love is still far from being general among them.

A baptized Jew, who is a visitor here, is a great trial to me, as his conduct is likely to counteract the effects of my labour. When he is asked by the Jews what he thinks of the Christian religion? his answer is, that he only values it for its moral precepts; and that Christ himself had never any thing else in view. He calls me an enthusiast because I preach repentance to God, and faith in Christ, and his atoning death. He also boasts, that by his artful tricks he would

induce hundreds of Jews to become Christians. When I met him, I entreated him, that though he himself did not believe in Jesus, he would not deprive others of the salvation of their souls by faith in him. As to his cunning tricks, they were not of the Spirit of God, but of Satan; and if he would not make better Christians of the Jews, than he was himself, it would be preferable for them to remain what they are. When I asked him, what could induce him to become a Christian? he left me in a fit of anger. On a following day I visited a family of baptized Jews, from H. and was sorry to find, that they also were strangers to him, who is the only head of the church, and the Saviour of his body. I told them plainly, that unless they cleaved to Jesus with a living faith, and were made free from the bondage of sin, to serve him by holiness of life, their Christian profession would profit them nothing at all; nay they might become a stumbling block to their unconverted brethren, who narrowly watched the conduct of such as had gone over to the Christian church. My words did not appear to make any impression on their mind. Their only answer was, that their life and conduct was as good as that of other Christians. An awful responsibility rests on ministers, who do not scruple to baptize Jews, without leading them to Jesus. On a market day I went to the market-place, where I was soon surrounded by more than twenty Jews, to whom I began to preach Jesus crucified. But I was interrupted by a noise which was excited by some bigotted Jews. Yet I not only succeeded in distributing tracts, but was also followed by several Jews with whom I had further conversation on the way of salvation.

On the 12th of July, Mr. Wendt, missionary of the London Society, arrived here. I cannot express the joy I felt, when I heard from him the good news of the progress of the work of the Lord among my brethren according to the flesh, especially in Poland. As Mr. Wendt wished soon to proceed to that country, I resolved to accompany him to Hanover. During my stay at Pyrmont, I have distributed one hundred and eighty tracts, six New Testaments,

and one copy of the Prophets; and I have reason to believe, that the reading of these works has been blessed in some individuals as a means to begin or to promote a work of grace in their soul. Among Christian friends, especially among the Clergy, a more lively interest has been excited in the conversion of Israel. And when I paid my farewell visit to the first Clergyman of the town, he not only renewed his promise, to make the Jews a principal object of his pastoral care, but assured me also, that he would speak with the prince about some improvements in their civil state.

On the 15th of July, I set out with Mr. Wendt for Hanover. In a village where only two Jewish families live, we visited one Jew, who would not receive tracts, because, said he, he was too old to change his religion; but as to his children, they were at liberty to choose for themselves. A poor Jew came to our carriage, and begged alms. I threw some Hebrew and German tracts into his hat. He was quite amazed to get possessed of Hebrew books, and we saw him stopping in the street to read the books, and to kiss them. Wherever an opportunity offered, we put tracts into the hands of Jews, who are pretty numerous in these quarters. After our arrival in Hanover on the 16th, we first paid visits to Christians, to whom we had letters of recommendation, and by whom, on the following day, we were introduced to the principal clergymen of the city, Dr. S. and Dr. S. who received us with kindness, and seemed not adverse from co-operating in the institution of a Society for promoting Christianity amongst the Jews. Several other clergymen took also an interest in the conversion of Israel. Some respectable Jewish proselytes, who reside here, were also visited by us. And when we exhorted them to lend their assistance in the work of enlightening and converting their brethren according to the flesh, they assured us, that whenever a Society should be established here to that effect, they would become members of it. By some Jews, to whom we attempted to preach the salvation through Christ, we were not so well received. They not only resisted but abused us.

A nobleman, who resides on his estate, at some distance from the capital, to whom Mr. Wendt had a letter of recommendation, received us not only with great affection, but showed so much interest in our object, that we may indulge a hope, that this true Christian, who is an active member of the Bible and the Tract Society, will devote no less zeal to the salvation of Israel.

On the 21st, we were invited to tea at Dr. S.'s, where we had the pleasure to meet eight other clergymen. The measures now in operation for the conversion of the Jews, were the chief object of our conversation; and all declared their readiness to form a Society to that effect. When, on the day following, we prepared to set out for Hildesheim, three young Jews came near and offered us lottery tickets. We preached to them the love of God in Christ Jesus; and they not only listened to our words with attention, but accepted gratefully some tracts. One of them said, It would be well, if all the Jews would become Christians. On the road, we conversed with three Jewish boys, on the saving truths of Christianity, and distributed tracts among them. One of them said, he would frequently pray to God for instruction. In a village, we disposed of twelve tracts among Jews. With a rabbi, I had a long conversation on the prophecies, and he was at last compelled to own, that Isa. liii. and Dan. ix. speak of the Messiah. After our arrival in Hildesheim on the 23d, we called on ten Jewish families, and distributed thirty tracts among them. We afterwards observed Jews forming parties in the streets, and reading the tracts. On the following day, the visits of the Jews who applied for tracts or Testaments, continued from early in the morning, until late in the evening. More than a hundred tracts were on that day disposed of. Some of the Jews made objections against the doctrines of Christianity, viz. the Divinity of Christ. But when I had explained to them the iiii Psalm, Jerem. xxiii. Isaiah ix. &c. they had nothing to say, and withdrew civilly. I am convinced, that whenever the Jews will be better acquainted with the Old Testament, they thereby will be best prepared to receive the Gospel of Christ.

To all those who came to me, I declared, that they were sinners, and could only be saved by believing in him, who was wounded for their sins, and bruised for their transgressions. I was so much engaged during the whole of that day, that I could not accompany my dear Mr. Wendt, who continued his journey, a couple of miles, on his road. We parted under mutual feelings of brotherly love and thanksgivings to the Lord for merciful blessings.

On the 25th, an old Jew called upon me, saying, he had heard from the Jews, that I was well versed in the Old Testament, and would prove to them, that the Messiah had already appeared, he therefore had taken the liberty to come to me, and would be glad to hear my arguments, taken from the Old Testament. A long conversation ensued. I shewed him from the liiid chapter of Isaiah, that the Messiah was appointed to suffer for the sin of mankind. He, on the contrary, explained that chapter as referring to the Jewish nation, in its state of oppression. But I shewed him that this explanation of rabbi Solomon Isaac and of Aharbanel, was contrary to the text of the prophecy, and that R. Isaac contradicted himself, as in his commentary on the liid of Isaiah he explained it of the Jews, and in the Talmud asserts that it speaks of the Messiah. The old Jew, in support of his opinion, enumerated to me a series of rabbies who had suffered death for their firmness in the Jewish religion. But I convinced him that this proved nothing, as I was able to produce a longer series of Christian martyrs. He then changed his ground, and charged the Christians with polytheism, because they worshipped Jesus, the Son of God, and the Holy Spirit. I first rebutted the charge of polytheism, and showed him from passages of the New Testament that the Christians believed in and worshipped the only true God; and then asked him, to whom the name of Jehovah was given in the Holy Scriptures? To God alone; was his answer. You are perfectly right, replied I, but then let me ask you, How Jeremiah, speaking of the Messiah, both in the xxiid and the xxxiud chapters can say, "And this is the name by which he shall be called,"



Jehovah our Righteousness? And you know, that even the Talmud in several passages, calls the Messiah, Jehovah. As he was silent, I proceeded: How can it be said, Isa. ix. "Unto us a child is born, a Son is given, and his name is *El gibbor*," a name, which belongs to God alone, and by which he is daily addressed by the Jews. And as to the Holy Spirit, I referred him to Isaiah xlviii. 16. "The Lord and his Spirit has sent me;" and to other passages, to which he had nothing to object. He listened in silence to the doctrine of the holy Trinity, as revealed by Christ and his apostles; he pressed my hand, and said, he was glad to have seen me, and made my acquaintance. He accepted some tracts and a New Testament, and promised to read them with attention. Several other Jews applied for books, and among them two females, who told me, that they had heard of my being in Pymont and Hanover, and ever since wished to see me here. I told them that we were all sinners, and could only be saved by that Messiah, who had taken our sins upon himself to atone for them. Hitherto Israel had rejected him, and thereby made themselves unhappy. Therefore they must now seek him in his word under fervent prayers, &c. They were much affected, and promised to follow my advice. When it began to be dark, not supposing that any Jew would call that day, I went out to see a friend; but when I had come back to my lodging, I found there a young Jew, who had waited for me for more than an hour, to ask for some tracts and a New Testament. I related to him, how I had found remission of my sins, rest for my soul, and peace with God, by faith in Jesus Christ, whom I proved to him to be the true Messiah. He listened to all that I said with great attention, and continued with me for more than two hours. I have this day distributed fifty tracts and some New Testaments. A Jew who visited me on the following day, made many and bitter complaints of the ignorance of the rabbies, their neglect of instructing their children, the bigotry of the Jews in Hanover, whereby government was prevented from granting the Jews in this kingdom the same civil rights their

brethren enjoyed in other parts of Germany. As from my own experience I was convinced of the correctness of his statements, I could only advise him, to seek the salvation of his soul through faith in Christ Jesus; and having found it, to pray for his poor brethren, that they also may receive him as the true Shepherd of Israel, of whom it is foretold by the prophet, that he will make an end of the false shepherds, the rabbies. This day also I have distributed many tracts. Two young Jewish females were particularly desirous to have and to read the Jewish-German New Testament.

On the 27th, which was a Sabbath, I was visited from early in the morning, until late in the evening by Jews, who came to converse with me, and to ask for books. I was enabled to circulate two hundred and forty tracts and six New Testaments. About noon, the whole body of Jewish overseers entered into my room. One of them stepped forward, and asked me, by what argument I could prove that the Messiah has appeared: and that Jesus of Nazareth is the Messiah? I took the Hebrew Bible, and laid before them many passages, in which such a Messiah has been promised, as Jesus of Nazareth has evidently approved himself to be. But I soon found them to be far better acquainted with the Talmud than with the Holy Scriptures; they even quoted the Talmud, when in good earnest they attempted to convince me of my errors from Moses and the prophets. The long conversation led to no profitable result, and the company left me in a fit of anger. I do not love disputing, because I never have found a Jew to be brought from error to truth in the way of disputation. But there are cases, in which it is not advisable to avoid it. If, for instance, here I had declined entering with them into disputation, all the Jews would have looked upon me as an unskilled and ignorant man, and had given me no credit for sound knowledge; while my opponents would have cried triumph over me. Among the other visitors, none attempted to enter upon controversy, but they listened with silent attention to my instruction. Many females asked for New Testaments, bitterly lamenting the ignorance in nat-

ters of religion, in which they are held by the rabbies. I could not help pitying their unhappy condition, and joyfully granted their request. A young Jew, who had received Tracts and the New Testament, came to tell me, that he had read them, that he now was convinced that Jesus Christ is the true Messiah, and that he was fully determined to become a Christian. I particularly wished to impress upon his mind, that by taking that important step, the salvation of his soul ought to be his only object, and that no hope of temporal benefit must enter into his views. It is a doctrine of the New Testament, that if any will not work, neither shall he eat. If therefore his chief object was to become a true follower of Christ, he also would think it his duty to support himself by his own industry. I find it highly important to inform poor Jews, who wish to become Christians, that they will have no temporal advantage to expect from their transition, lest they may become hypocrites, or find themselves grievously disappointed. This Jew, however, was fully determined, and ready to work with his hands. He left me with tears in his eyes. May the good Shepherd soon draw this sheep to himself, and unite him to the flock of his pasture!—Though tired at the close of this day, I could offer up cordial thanksgiving to the Lord for his blessing, and ask for more days of a similar kind.—I spent the following Sunday with a very pious minister at a short distance from the town; for as the Jews on this day commemorate the destruction of Jerusalem, I did not expect to see any of them in my lodging. But when on Monday, the 29th, I had returned, several Jews, who met me in the street, asked me, why I had not visited them in the synagogue; and my host told me, that many had been in the house and asked for tracts. I scarcely had been in my room for half an hour, but it was filled with visitors. A very learned Talmudist applied for some Hebrew copies of the Prophets and of the Psalms, for which he offered to pay.

When I began to speak of Jesus as the promised Messiah, he objected by referring to Isa. ii. where it is prophesied, "that after the arrival of the Messiah

they shall beat their swords into plowshares, and their spears into pruning-hooks, that nation shall not lift up sword against nation, neither shall they learn war any more: As this, said he, has not been accomplished by Jesus, he cannot be the true Messiah. I asked him for what reason the rabbins had led the Jews to expect two Messiahs? Because, replied he, many passages in the prophecies speak of a suffering, and many others of a triumphant Messiah. Now, resumed I, as no single passage of the Bible is to be found, in which more than one Messiah is spoken of, the Christians believe in Jesus as the Messiah, because he has fulfilled all the prophecies, which foretel his sufferings, and because he has promised to come again in glory, when he will fulfil the second part of the prophecies, with regard to his triumph. And certainly he will come again, when according to Psalm cx. his enemies are made his footstool. The old man became silent, and left me without offering any objection against my arguments. He has read the Hebrew New Testament, and I believe, that he shuts his eyes against the light of the Gospel, merely because he is a teacher among the Jews, and would lose his income by receiving and professing the truth.

On the 30th, some Jews told me, that some bigoted Jews here were much offended that so many of their brethren came to me and so eagerly asked for books: they had attempted to get hold of some of them, in order to destroy them, but without success; for the young men and females would not part on any account with their New Testaments, but would read and examine them, in order to know, whether Jesus be the Messiah. This day I was also visited by many Christians, who purchased German tracts, among whom was a respectable female; who wished to make use of them, among the Jews, with whom by her trade she has much intercourse. Even Catholics, noblemen, priests, and citizens, came to purchase tracts. Some of them asked me, why I dissuaded the Jews from becoming Catholics? I confessed freely, that I did so, because I had found the Catholics to be too much like the Jews in holding human traditions in higher



estimation than the pure divine word; besides some other points, in which I differed from them. The half of the population of the town is Roman Catholic. The afternoon I spent with the clergyman, in company with several other ministers from neighbouring places. The conversion of the Jews was the topic on which we conversed, and in which they all appeared to feel interested: To the ladies, who were present, I related that many ladies in England did not think it below their dignity, to make valuable articles for sale with their own hands, and devoted the produce of them to the Society for promoting Christianity among their Jewish brethren and sisters. On the following day, a young Jew to whom I had given tracts, assured me, that by reading them he had come to a full conviction that Jesus is the Messiah, and that he was ready to make his public profession as a Christian. He listened quietly to my advice, to pray for more growth in experimental knowledge, before he took that important step. But when I suggested to him the same remarks, I, on a former day, had made to another Jew, with regard to the necessity of excluding every motive of temporal advantage from his object, he almost became angry, and asked me, If I thought him so base a character to change his religion for money? I am, added he, footman of a Jew, and footman I hope to remain; nay I am not without hope, that my Jewish master himself will soon turn a Christian, as he is eagerly reading the New Testament and tracts, and has advised me to apply to you for a copy of the New Testament for myself. I now cordially wished him God's blessing, and prayed from my heart, that both he and his master might soon be added to the blessed flock of Christ.

On the 1st of August, I paid a farewell visit to the clergyman, and particularly recommended to him those Jews, who were inclined to join the Christian church. He promised not only to instruct them, but to do all in his power to promote their spiritual and temporal welfare. With humble gratitude to God for his blessing, and under fervent prayers to him, to give increase to the seed which abundantly had been sown by me

in this place, I left Hildesheim on the 2d of August, to go back to Hanover. At Alfeld, the residence of the Superintendent General of the Diocese of Hildesheim, I waited on that venerable clergyman, who not only received me with affectionate kindness, but also manifested a lively interest in the conversion of the Jews, and promised to propose at the next meeting of the Consistory, the institution of a Society to that effect. Having spent the Sunday, the 4th, with a truly Christian family at B., I proceeded on the 5th to a village, in which a numerous Jewish family resides: to the head of the family, seventy years old, I presented some tracts, which he accepted with marks of high satisfaction. I then conversed for more than an hour with the family on the salvation in Christ; and when I left them, the old man accompanied me through the village. I requested him, seriously and under prayers, to examine the subject of our conversation; and he promised so to do, adding, that if he should come to a conviction that Jesus of Nazareth is the Christ, he would love him as much as hitherto he had hated him; nay, he would pray, that he would soon come again to redeem all Israel. I was affected to tears by hearing such an expression from the lips of an aged Jew.

In a small town, where seven Jewish families reside, the Rabbini called on me. I presented him with the tract, No. 8. On looking at the title, he said, This is the tract which makes so many Jews turn Christians! If this is the case, said I, it proves, that the tract speaks to the conviction of the Jews. After having made some trifling objections, which I easily removed, he exclaimed: When all the Jews have turned Christians, what will then become of the Old Testament? What the Christians make of it, answered I. But when I would have proceeded, and offered him some tracts, he stopped me by saying, he *would* not be convinced. Among the other Jews I distributed twelve tracts. With a young Jewess, whom I met on the road, I had a long conversation about religion, to which she scarcely would listen, because, said she, a Jewish girl has nothing to do with

religion. But when I told her of Jesus, and said that he was the true Messiah, she was gladly surprized. She never had heard that, she said; she always had been told, that Jesus had been the greatest enemy of the Jews; but now she would endeavour to get better acquainted with him. In another place where six Jewish families reside, I called on the old Rabbin. I read with him the 53d of Isaiah, which he explained according to Rabbi Solomon Isaac. I shewed him the inconsistency of that explanation; and when after a long conversation he found nothing more to object, he fell a crying, and turning to his pupils, said: Remain Jews, I beseech you, until Messiah appears! Yet he afterwards called on me at the inn, and said: If, as you so powerfully state from scripture, Jesus is really the Messiah, I will not object against him. I requested him to read and to examine the Holy Scriptures himself, under prayers to God, that his conviction may rest not on my testimony, but on divine revelation. He accepted some tracts, and took an affectionate leave of me. In this place I had the great satisfaction to meet with a Jew, in whose soul the Spirit of God has wrought a true conviction of the truth of the Gospel. He was overjoyed at my visit; bought a copy of every tract I had with me; requested more of them, and also a copy of the New Testament. I spent a blessed afternoon with him and his family. The informations I gave him of the many Jews, who already have come to the saving knowledge of Jesus Christ, delighted his heart. When, said he, I received the first news of a Society, which had the conversion of the Jews for its object, I anticipated the arrival of that happy period, when all Israel would do homage to Jesus as the Messiah. He promised me to exert himself among his Jewish friends in behalf of Christianity, and hoped to prevail on several of them, to make their transition together to the church of Christ. In this place I distributed ten tracts. Having arrived at Hanover, I spent three days there. I waited on Dr. S. and other clergymen, to whom I related how the Lord had blessed my humble endeavours, to glorify Jesus among my

brethren according to the flesh. I found the doctor and a young clergyman sincerely interested in the salvation of Israel. The majority of the Jews was as hardened and hostile to the Gospel on this my second as on my first visit; so I could do nothing among them. But as I had been told at Hildesheim, that an opulent banker at Hanover entertained no connection with the other Jews, and was known as a very honest and liberal character, I called at his house, and found the good report I had heard of him confirmed. He expressed his cordial satisfaction that a Society existed, which in so charitable and generous a manner lent a helping hand to the miserable and straying Jews. He gratefully accepted some tracts; and his whole conduct and conversation convinced me, that he is not far from the kingdom of God. Another wealthy Jew, who is agent of the court, sends his children to a Protestant minister for instruction; who told me, they had given him to understand, that they soon would go over to Christianity. Having set out on the 10th of August from Hanover, I arrived on the following day at H. where I was affectionately received by the Jews, among whom I distributed twenty tracts. On the 12th I reached Detmold again in safety. May the Lord vouchsafe to bless the seed I have sown by word and books among my brethren according to the flesh; may, may he so abundantly bless it, as he blessed the seed which Isaac sowed in his field, of which it is written: Isaac sowed in that land, and received in the same year an hundred-fold, Gen. xxvi. 12.

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#### EXTRACT OF A LETTER FROM MR. HOFF.

*Königsberg, Oct. 22, 1822.*

OUR not having set off for Warsaw, although we have received our Russian papers through your aid, is, in truth, contrary to what we concerted; but, if you will consider the following sketch of what we have done here, you will at least excuse it in a certain degree;—that is, that we are still in Prussia. As soon as the Jews here were apprized of our presence, they came in crowds for our books.

The first day, after we became known, our room was almost always full of Jews; there was then a great fair at Memel, and Jews came from various quarters, especially from Silesia, and solicited books. They willingly paid the price we asked for the New Testaments and the Prophets. Our books were soon disposed of, and we were glad to obtain more from the Rev. Mr. Eliel. As many wished to have German Bibles, we obtained of the Bible Society here twenty copies, of which we have only five left. They paid for the greater part of these Bibles; almost 300 Tracts, and twenty New Testaments and Prophets were soon distributed. As our second supply was inadequate, we sent for a chest of books from Dantzick, so that we have now a tolerable supply.

The first eagerness being over, we had to see if any of the seed would shoot out; and this satisfaction the Lord soon vouchsafed to us. Many Jews came to us, and we became known to many families, and we saw the visible blessing which the Lord vouchsafed to our feeble labours.

We then received our Russian papers. We knew not what to do, and considered the matter with several Christian friends, and they said to us, what we had already felt to be our duty, that we should remain here longer; and we had proofs from the Jews of the importance of which our presence might be. An Israelite said to Wendt, "You have begun a work here, which, if you go soon, will go to nothing." We, therefore, remained here, and wrote to our brothers Becker and M'Caul, and informed them what a work the Lord had begun here, and asked for their advice, but have hitherto no answer. As we thought it advisable that one of us should go to Oletzko, and we were exhorted thereto by a letter from Mr. Hern and by the Rev. Mr. Eliel, we settled that I should remain here until we have an answer to one of the three letters written to Messrs. M'Caul and Becker; but Mr. Wendt set off for Oletzko, on the 16th, as we had settled with several of the clergy here.

Amongst the Israelites, to whom the word of God found access, a learned young man was especially attentive to

it. In his first visit he used all his wits to prove, that Jews may be happy without Christianity; to this we opposed the word of God, and God blessed his word with respect to this young man. He came to us again, and requested us to read the Bible with him, which we did willingly; and he now, God be praised, as a sincerely penitent sinner, seeks pardon through Him "who was wounded for our transgressions," and "bruised for our iniquities." His name is B., and God has gifted him with extraordinary talents. He speaks French, Italian, Polish, and Russian, and he knows Hebrew very well, so that, when we read the Bible together, he always reads the Hebrew text into German. He knows English a little, and Latin tolerably well. As he lives by teaching languages wholly, he instructs several young Jews, upon whom he now works with truly Christian zeal; and, God be thanked! one of these youths is already brought to an acknowledgment of the truth. He cannot enough admire God's merey, that he should thus be brought to recognize the truth, as he was already somewhat deeply grounded in Spinoza's system, to which his singularly acute understanding had led him. He wishes to translate the "Address to the Women of Israel" into Polish Hebrew. If you approve this, I beg you to say so as soon as possible. I see almost daily how he grows in knowledge of himself and of his Redeemer. Besides him, there are several other Jews on the road to knowledge of the truth. The Jews here are singularly prepared for Christianity: we are beloved by them, and are already in very confidential intercourse with many of them. We may surely hope that our labour in the Lord will not be in vain. We are exhorted by the Jews to open a school here, which would certainly be very fitting, if one of us remained here for a longer time, but otherwise I believe not. At the desire of the Bishop, Dr. Borouski, I put to paper certain thoughts on Missions, and on the object of our Society particularly. I read them in the last Monthly Assembly of the Mission Society here, which is held publicly in the Castle, and of which he is the President. As in this treatise I called on the Christians here to take a part in this



labour of love, many of them are ready to act for the advancement of the conversion of the Jews; and, I hope, it will be decided in the next assembly, what shall be done for that cause. May the Lord extend his blessing upon us! As I am called on to write on this subject, so it seems to me, that it might be advisable that I should propose the erection of a school for poor Jewish children, under the auspices of this Assembly, the support of Count von der Recke's institution, and of the Berlin Society. I request your advice on this head, as also whether I should remain here or go to Warsaw.

#### LETTER FROM COUNT DOHNA.

*Hermesdorf, near Dresden, Nov. 12, 1822.*

Honoured and beloved Friend,

THE contents of your welcome letter, of the 1st of October, have by me been communicated to our Committee, by whom I have been requested to express to your venerable Committee their cordial thanks for the favourable resolutions in our behalf, which will highly contribute to encourage us in our work.

We accept, with feelings of sincere gratitude, the grant of money, as a true offer of charity, and we shall employ it entirely in the spirit of your and our Society.

Your valuable promise of a grant of New Testaments and Tracts will also gratefully be made use of.

With regard to the whole of our institution, I cannot withhold the expression of my grateful feelings towards the Lord, that, though our beginning is but a day of small things, yet the blessing and increase from above already becomes visible. Very important and encouraging is the institution of a Ladies' Association, which, according to its statutes, here subjoined, embraces such objects and duties, as, though in themselves important, yet must be excluded from our operations. By the means of this Association we have been already enabled to hire a place for the reception of seven Jewish children, who have been committed to us by their parents for their Christian education, and to place them under the care of a very worthy and Christian married couple, and the

instruction of our dear Goldberg; and also to provide a needy baptized Jew, of the name of M.—whom you perhaps know—with the means of supporting himself.

I recommend myself into the continuance of your love and intercession. Be assured of my unalterable love and regard, with which I remain,

Your truly affectionate friend,

DOHNA.

#### TRANSLATION OF THE ADDRESS OF THE DRESDEN LADIES.

THE time in which we live appears to be the period appointed for the conversion not only of the heathen nations, but of the Jews also. Of the latter great numbers live among us Christians; and, therefore, it is so much the more our duty to afford to them the means of coming to the faith of Jesus Christ, because no other name is given unto men, by which they can be saved.

To this effect a number of Christian men have formed an Association in this capital, Dresden; its statutes have been printed; and we have also a teacher of that people, paid by the London Society for promoting Christianity among the Jews, residing among us. Now it may scarcely be deemed necessary to employ in this Christian work female concurrence. And yet this is the case. For the necessity is evident, to succour by temporal support the children of such Jews as have resigned to Christians their parental authority upon them, that they may be instructed in the Christian religion, and also—though in fewer cases—such grown up Jews, as, by their genuine conversion to Christianity, have been deprived of the means of continuing their trade.

As such a temporal support cannot be expected from the Association of Christian men, whose only object is the dissemination of true Biblical knowledge among the people of Israel, this concern will with more propriety be committed to a Female Association, as it not only best suits the female character, but also is expressly commanded in the divine word, to assist in promoting the kingdom of God by Christian benevolence.

The ladies subsigned would, therefore, propose to their Christian Sisters, to join



them in forming an Association, in order to establish an Institution, especially for the education of poor Jewish children, who by their parents may be committed and resigned to the Association for the dissemination of true Biblical Knowledge among the Jews, for their Christian instruction.

To this effect it will be necessary to open a subscription, to which the subscribers hereby invite; and then, to put the hand to the work, under the direction of the Committee of the above-mentioned Association; trusting with a childlike and joyful mind in Him, who has given to his disciples this clear promise; "All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. xxi. 22.

Countess Dohna.  
Minna Schmidt.  
Countess Einsiedel.  
Friederica Ammon.  
Henriette Eule.  
Henriette Buchmann.  
Princess Reuss.  
Countess Hohenthal.  
U. von Gudschmidt.  
Christiane Leonhardt.  
Henriette Guldemann.  
Erdmuth Leouhardt.  
Johanna Friederica Doriug.  
Ottilia Blockmann.  
E. von Gutschmidt.

# EXTRACT OF A LETTER FROM A VALUABLE CORRESPONDENT ABROAD.

Berlin, Nov. 22, 1822.

My dear Sir,

I HAVE a letter from Mr. Hoff, of the 9th instant, from Königsberg, of which I send you a full account below. He tells me that a Jewess there had been converted by means of the Tract, "To the Women of Israel," and that he had received the books I sent him. That, by God's blessing, the Missionary Society there, which had hitherto alone acted in behalf of the Heathen, had, at its last Monthly Assembly, determined to act also for the Jews. Dr. Wass also, who then read a Treatise on the persecution of the Jews, was chosen Secretary of this Society; for matters regarding the weal of Israel. Bishop Barowski, President of the

Missionary Society; Mr. Von Wegnem, President of the Upper Tribunal of the Province; and many other persons of the Committee of the Society, signed their names at this sitting, so that at this evening our yearly income of 36 crowns was subscribed. The next meeting will consult on the best means of acting for the weal of Israel. Possibly an useful school for Jewish children will be proposed.

Hoff is conscious now that his work is done at Königsberg. Two days after this meeting he received my letter, and one from Becker at Wilna, informing them of the Society's order to him to join them. As Becker must have his Polish confirmation renewed of his Russian protection, as that given was but for the journey to Petersburg, Hoff has proposed to him to meet at Oletzko in Prussian Poland, near the Russian Polish frontier, Mr. Horn's abode, a central point between Wilna, Königsberg, and Warsaw. Hoff was about to set out for Oletzko, and hoped to meet there Wendt and Becker about the end of this month, and thence to proceed to Poland by the best road they shall discover.

The father of one of the young Berditchew Jews who came here for baptism, himself a rabbi, had been at Königsberg on his way in the pursuit of his son, but had given up the chase on learning how his son was circumstanced here.

Hoff suggests the having the Tract to the Women of Israel translated into Jewish Polish here by one of these young men; and, encouraged by its success at Königsberg, I will attempt it.

He adds, "B., the young convert, continues to seek the truth which is in Jesus, with head and heart. I shall confide him to the care of the Rev. Mr. E. Also the other Israelites, who are earnest for the weal of their souls, continue to increase in the knowledge of their Redeemer. A very amiable young man said lately, Since I acknowledge Christ as my Saviour, I know my own state, I know I am a great sinner,—a confession interrupted by his tears."

All this is well, and I am persuaded, the Committee will think it so.

A most interesting book is published on the Jewish Sects, entitled, "Geschichte, Lehren und Meinungen aller bestandenen und bestehenden religiösen Secten der Juden, und der Geheimlehre

oder Cabbalah. Von Peter Beer, Erster Band. Brume, bei Joseph George Trassler, 1822." A History of all Jewish sects and of the Cabbala; I send the exact title page for Mr. Treschow's interpretation, that you may be able to get it. I have no means of sending you a copy at present. The first volume only has appeared; it contains the Samaritans, Hellenists, Esseniens, Sadducees, Caraites, and Pharisees, which last article includes rabbinism, up to the present day.

I sent you yesterday a communication to the Society from the new Society at Königsberg.

To Rev. C. S. Hawtrej.

#### INTERESTING EXTRACT FROM THE SAME.

Nov. 23, 1822.

Dear Sir,

I AM sincerely glad of your safe arrival in England. My strongest feelings go with you in your Russian Polish attempt. Moritz, in a letter of the 14th of October, describes the Jews as you do; he writes from Zytomir; he says, SIX HUNDRED Jews, (and most of them teachers and literary students) had visited him in eight days, many from Berditchef, of note, who had feared to visit him there; that the cloud is lifting off Berditchef; *he had been obliged, as you at Posen, to place a watch, to hinder too many crowding in at once; he gave out in five days 500 Hebrew Tracts, 100 Jewish-German, and 45 New Testaments, and very well received, with great signs of sincerity; he gave out 60 Tremellius to boys from twelve to thirteen, studying as rabbies.*

To Mr. M'Caul.

#### Notice of Monthly Lectures

ON THE

#### TYPES OF THE OLD TESTAMENT SCRIPTURES,

AT THE

EPISCOPAL JEWS' CHAPEL, BETH-NAL GREEN

ON the FIRST Sunday Evening of every month, a Lecture will be delivered at the Episcopal Jews' Chapel on one of

the Old Testament Types, explaining its design, and pointing out its fulfilment in the Gospel of our Lord and Saviour Jesus Christ. As the subjects of these Lectures cannot but be interesting to all Jews desirous of understanding their own Scriptures, they are affectionately invited to attend them.

The first Lecture will be preached on Sunday evening, the 5th of January.

Subject,

ADAM, A TYPE OF THE MESSIAH.

IT will be in the recollection of the friends of the Society, that at the last General Meeting in London, a resolution unanimously passed—

"THAT deeply impressed with a sense of the inefficiency of human endeavours, unless accompanied with the special aid of divine grace, this Meeting earnestly calls upon Christians to unite in fervent prayer to God for the abundant effusion of the Holy Spirit, both on the Jewish and Gentile world."

The importance of this resolution has been confirmed by its frequent adoption in substance at the Annual Meetings of many of the Associations. The Committee, desirous of reducing it to practice, have determined, by divine assistance, to meet every Friday evening, at half past six o'clock, at the Society House, in Wardrobe-Place, Doctors' Commons, for special prayer for the gracious aid of the Holy Spirit upon the particular objects of the Society, as well as for his more general effusion upon all flesh. Their first meeting, it is proposed, shall be held on the first Friday of the New Year, viz. 3d January, 1823.

The Committee make this notification that they may have the assistance of their friends, who visit the metropolis, at their meetings; and also with the hope that it may excite others to more fervent supplication for the Lord's ancient people. As they become more acquainted with the Jewish cause, and as their prospects of usefulness enlarge, as they are now doing on every side, they feel more deeply their need of divine aid at every step of their proceedings. Under this impression, they earnestly intreat the prayers of the friends of Israel for

the Spirit of wisdom, of love, and of power, and of a sound mind. They would remind the church of Christ, as far as their feeble voice extends, of the charge of Jehovah, "Shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel," and would commence the year with this as their motto, "Our help is in the Lord. Trust ye in the Lord for ever; for the Lord Jehovah is everlasting strength."

## LITERARY NOTICE.

*Just published, On a Sheet of Drawing paper—An EASY METHOD of acquiring the READING OF SYRIAC with the Vowel-points; by an Experienced Teacher of Oriental languages. Being uniform in size and arrangement with the EASY METHOD of acquiring the READING OF HEBREW with the Vowel-points, &c. 1s. 6d. Ogle, Duncan, and Co. London.*

## POETRY.

## A LITANY

## FOR CONVERTED JEWS.

"That thine eyes may be open unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee," 1 Kings viii. 52.

FATHER of the heav'ns above—  
Thron'd in mercy—cloth'd in love!  
Whom the Seraphim adore;  
Whom thy saints on earth implore—  
Listen now to Isr'el's cry,  
In her solemn Litany!

Son of God—Redeemer! how—  
Image of thy Father, thou!  
Shepherd of thy chosen fold,  
By the prophets' voice foretold—  
From thy blissful seat on high  
Hear, O hear, our Litany!

Holy Spirit! heav'nly Dove!  
Lord of light, and Lord of love!  
Let thy graces—let thy dew,  
Weeping Israel's heart renew—  
Soft descending at the sigh,  
Breath'd in this her Litany!

Oh! mysterious One in three—  
Blessed, glorious Trinity!  
We who once refus'd to bow,  
Hasten to adore thee now—  
Deign to listen from the sky  
To thy people's Litany!

Prophet, thou—ere time was born  
On the fair creation's morn—  
By that unrev'ers'd decree,  
Bitter, but fulfill'd in thee—

Now at the right hand on high,  
Hear our humble Litany!

Priest and Angel of the skies—  
All-atoning Sacrifice!  
Slain by Isr'el's guilty hand  
To appease the law's demand—  
Pass the *deep transgression* by—  
Hear her mournful Litany!

By thy meek-submissive plea  
Offer'd in Gethsemane;  
By that crown the soldiers wove;  
By the robe for which they strove;  
By thy mother's anguish'd eye,  
Listen to our Litany!

By those hands extended wide;  
By the rich and *double* tide;  
By thine interceding prayer;  
By thy mercy promis'd there;  
By thine agonizing cry,  
Hear! O hear our Litany!

King of kings! ascended Lord!  
Glorious to thy throne restor'd!  
Isr'el's scatter'd race behold,  
Wand'ring from her Saviour's hold!  
Lead her children back to thee—  
Answer *this our* Litany!

Lamb of God enthron'd on Sion!  
David's offspring! Judah's Lion!  
Till we meet the tribes in glory—  
Till we "walk in white" before thee,  
To thy footstool bring us nigh,  
Listening to our Litany!

Basle, June 29, 1822.

M. B.



TWO HYMNS  
FROM THE LITURGY OF THE CARAITE  
JEWS.

*Imitated by the Rev. Dr. Williams, Author  
of "Sacred Allegories."*

(See our last Number, p. 402.)

HYMN I.

WHERE once our royal palace rose,  
On sacred *Sion's* towery steep;  
There revel oft our ruthless foes,  
For this we now sit down and weep.

Where once our hallow'd temple stood,  
There strangers now their vigils keep,  
Nor dare we on that spot intrude—  
For this we here sit down and weep.

Our walls, that rear'd their turrets high,  
Are now a rude promiscuous heap;  
The precious stones in fragments lie—  
For this we sit alone and weep.

Our glories, once that dazzling shone,  
Are past away like dreams in sleep—  
The mitred priest—the ivory throne—  
For this we sit alone and weep.

No more our festive bards appear,  
Where *Siloa's* streams mead'ring creep;  
But many a warrior's grave is there;  
For this we sit alone and weep.

Because no more our prophets live,  
No more the harp prophetic sweep;  
No holy seers sweet counsel give,  
We now sit down alone and weep.

Our priests in error lost and gone,  
Nor fed, nor sought, the scatter'd sheep;  
But stumbled at the stumbling stone,  
For which we sit alone and weep.

Because our kings have him despis'd,  
Whose judgments are a mighty deep—  
Ah! why are kings so ill-advis'd?  
For this we sit alone and weep.

HYMN II.

THOU source of light and love divine,  
On *Sion* hid thy mercy shine;  
To exile now no more condemn  
The children of *Jerusalem*.

Redeemer of thy *Sion*, haste,  
Why lies thine ancient dwelling waste?  
Speak words of peace—and cheer with them,  
The heart of thy *Jerusalem*.

May *Sion* be with beauty crown'd—  
May rays of majesty surround—  
Mercy is still thy brightest gem;  
Shew mercy to *Jerusalem*.

Thy *Sion's* liberty proclaim;  
Remember her reproach and shame;  
Repair—for why should men contemn?—  
The ruins of *Jerusalem*.

Again, with glory in his train,  
Let *Sion's* king on *Sion* reign;  
Cheer, thou that art their diadem,  
Thy mourners at *Jerusalem*.

May joy and gladness now distil,  
In sacred drops, on *Sion's* hill;  
Arise, thou Branch of *Jesse's* stem,  
And flourish at *Jerusalem*.

THE HARP OF JUDAH.

FOR whom is the harp of Judah strung,  
That silent erst on the willows hung?  
Whence are the stranger sounds that crept,  
O'er the tuneful chords that so long have  
slept.

Methinks 'twas a sound that the breezes bore,  
On joyful wings from a distant shore;  
And the harp of Judah gently sings,  
As the whisper creeps o'er the slumb'ring  
strings.

'Twas the voice of pity that asks a tear,  
For the mournful weeds her children wear;  
That asks of compassion's hand to wrest,  
The poignant thorn from Israel's breast.

It tells of a faint and feeble light,  
That breaks on the captive's weary night;  
The dawn of a glorious day to come,  
When mercy shall lead the wanderer home.

Ah! far may the voice be whisper'd round,  
'Till each heart be glad at the joyful sound,  
And many a bosom learn to feel,  
An anxious throb for Israel's weal!

And many a lip he taught to share,  
With holy warmth, the expectant pray'r,  
The prayer that He, whose prophetic eye,  
Once softly wept o'er her ruin nigh,

By the voice of imploring nations mov'd,  
May smile again on the land he lov'd;  
And wipe from her brow the spot of shame,  
Replac'd by the seal of her Saviour's name.







1871

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